

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., March 25, 1926

NEW SERIES
VOLUME XXVIII, No. 11

It is said that John D. Rockefeller, Jr., will give \$10,000,000 to establish an archaeological museum in Egypt.

Mississippians welcome Brother R. O. Young to the pastorate of Poplar Springs Church in Meridian. He has been assistant pastor at First Church, Columbus, Ga.

It is said there will be 8,000,000 signatures to a petition before the German Reichstag asking for a local option vote on the liquor question. This will startle some folks who thought all Germans had to have beer.

Pastor W. W. Grafton writes: "We are beginning our meeting at Vance, Miss., Sunday, March 28th. Rev. L. A. Thompson, Kepperl, Texas, to do the preaching, the pastor to lead the singing. Remember us in your prayers."

Brother S. G. Pope writes that these churches in Sunflower Association made the canvass for the unified budget at the proper time: Dockery, Drew, Inverness, Jones' Bayou, Moorhead, Sunflower and Ruleville.

Brother J. B. Kitchens writes from North Bessemer, Ala., where the Lord is using him in preaching four times a week and working faithfully between times. He sends greetings to his old friends in Mississippi in whom he never loses interest.

Speaking of Mississippi getting into the lime-light: At least two of the congressmen from Mississippi have charged that postoffices and other federal offices in the State have been sold to the highest bidder—the one willing to pay for it. They are demanding a thorough investigation.

Dr. W. B. Crumpton, long identified with Baptist work in the South and a leader among the Alabama Baptists, passed away recently from his home in Montgomery, Ala. He was prominent as a prohibitionist and as secretary of Missions in Alabama. For a few years before the Civil War he lived in Mississippi and joined a Mississippi company as a Confederate soldier. He was a short time pastor at Meridian.

The bill to prohibit the teaching of the evolution theory in the public schools of Mississippi has become a law by the governor's signing it. Immediately after the governor signed the bill another bill was introduced to repeal the one signed by the governor. Our own notion is that the repeal bill has about as much chance to pass as a married Baptist preacher has to be elected pope of the Roman Catholic church.—Baptist Advance.

Some three years ago the Baptist Record carried a picture of the Lyon Baptist Church and one of Mrs. L. E. Bobo, who had been largely instrumental in its building. The workers pass on but the work abides. Last week the papers carried the notice of her death and some appreciation of her life. Her pastor says nobody knows how much she gave, because her gifts were without ostentation, but everybody knew her as a liberal supporter of all good causes. A more extended notice appears in another column.

The Executive Board has authorized the Corresponding Secretary to pay the traveling expenses of all pastors who attend one of the regional rallies to be held April first to April 9th. When home from the rally, mail to the Board office an itemized statement of your expenses and check will be forwarded. Attend the rally which is most convenient for you. We trust every pastor in the State will be present.

See Convention Board Bulletin.

—R. B. Gunter, Cor. Sec'y.

Pastor S. J. Rhodes of East Moss Point had a recent hospital experience in Mobile, but is now happily at home and at work.

Dr. Rogers, Mission Secretary for Florida Baptists, had a paralytic stroke recently, and it is said that several weeks will be necessary to his recovery.

The Wheeler High School won the State championship in basket ball two years in succession. The second in line was the team from Independence.

Jonestown Baptists and their friends are rejoicing that plans have been adopted for a handsome brick-veneer building to cost \$10,000. The contract will be let April 17. Pastor D. A. McCall is leading his people forward in every line of work.

W. M. U. CONVENTION

Dear Co-workers in our Missionary Societies:

I am sure you read in the Baptist Record March 11th the tentative program of our approaching W. M. U. Convention, to be held in Laurel April 6th-8th. The Convention theme is "Witnesses". May I ask that you keep them in mind, think of it often and make the Convention a matter of daily prayer.

I desire to call special attention to that part of our Constitution relative to the election of delegates to the Southern W. M. U. Convention which meets in Houston, Texas, in May. There has been an erroneous idea that the delegates were elected by the local society. Our Constitution makes it plain that "It shall be the duty of the Nominating Committee to nominate delegates to the Woman's Missionary Union Annual Convention, Auxiliary to the Southern Baptist Convention, but in case of vacancies occurring they shall be filled by the Local Committee at its last meeting before the S. B. C."

According to the Southern W. M. U. each State is allowed forty delegates, the State Vice-President of Southern W. M. U. and thirty-nine others. For the sake of convenience, the Nominating Committee nominates six from each of the six Districts and three State officers. Of this delegation, one from each District shall represent Young People's Organizations.

I wish every Society in the State could have at least one representative at the Convention in Laurel. By all means see that your Pastor's Wife is there, and the presence of the Pastors would certainly "help those women."

—Mrs. A. J. Aven.

Some man with a big telescope announces that he has found another Universe. Like a whole lot of other things it is just a part of the same old one we had not seen before.

Pastor T. D. Brown of El Dorado, Ark., invites the pastors of his state to the First Annual Pastors' Conference in his church April 19-23. Harvard plan of entertainment.

You will be interested in the programs of the regional conferences published in this issue. Attendance on these meetings will help to carry our mission work to victory.

This is the last issue that March subscribers will receive unless we have your renewal. Won't you please renew at once so that you will not miss an issue?

The Baptist says, "If Massachusetts has a law by which the words of an atheist are punishable, it needs another dose of Roger Williams". To which all good Baptists will say Amen.

The Winsett Evangelistic Party is now closing a successful campaign at Palacios, Texas. Rev. Winsett and Singer K. D. Turner go next to Ennis, Texas, to be with Dr. W. E. Brittan and church.

Senator Zellar, whose parents were born in Germany, made an impassioned speech against the anti-evolution bill in the Mississippi Senate, in the course of which he undertook to prove the untrustworthiness of the Bible.—Ex.

The First Church at Grenada recently bought two lots adjoining their present property on the north side of Main street. This is for any needed enlargement in the future. The pastor, Dr. W. E. Farr, has recently seen another building enterprise of his consummated. He was chairman of the building committee and finance committee that erected the new \$50,000 Masonic Temple in Grenada. It is a handsome building near that of the First Church.

A splendid addition to the Baptist Church at Clinton is the lovely Nursery recently equipped by the Euzelian Class, with the help of a few ladies of the Church.

The Euzelian Class is composed of women who can appreciate the value of a nursery where the babies can be cared for during Sunday School, Church and other services. Each Sunday some member of the class keeps the nursery. This enables many mothers to attend services who would not attend otherwise.

It was through the leadership of our most efficient President, Mrs. Gilbert, and the co-operation of the class that this work could be accomplished.

We appreciate the donations of each one who has helped with the furnishing of the nursery. Some were cash donations and some furniture, toys, etc.

We have made a good beginning and hope to have an A-1 nursery before long.

HOW LONG HAVE MEN BEEN ON EARTH?

The guesses of some men who set themselves up as scientists conflict with the Bible, but the beauty of it all is that the Bible does not conflict with itself.

In some way or other an article got into our Record this week, quoted from "The Presbyterian," under the heading "The Antiquity of the Human Race." I am sorry this article was served to the readers of The Baptist Record.

The author of the Bible gives categorically the number of years from the week of creation to the founding of Solomon's temple.

The flood destroyed all the human race but the eight in the ark. Way down the line from Adam the author of the Bible says that Methuselah, the father of Lamech, lived nine hundred sixty-nine years, and he died. Now if the record of this long life brought him to this side of the flood, we should be into it. But it brings him only just to the Flood.

Shall we allow the categorical statement in the Bible that Jared was one hundred sixty-two years old when his son Enoch was born to be denied by a wild, unscientific guess? "Science," oh, sickening prostitution of the term! Even Voltaire said, "False science leads to atheism, but true science leads men to prostrate themselves before God."

It is impossible for one to read the Bible honestly, sincerely, to get its facts, with a mind unprejudiced, but willing to let it say what it wants to say and what it does plainly say, if he reads it in the original Hebrew as well as its beautiful and classic English. I say it is impossible for such a reader, if only of average mind, not to be convinced of its inspiration of God. Then he will be impatient of any unfavorable criticism of its accuracy and completeness. A child may read and understand.

I have said enough, but so briefly that the reader may in his haste fail to see. Therefore, I will say a little more.

The human race commenced with Adam the day he was created. The number of years from this beginning to the flood is easily calculated. It is an example in addition in arithmetic. From the first of the first man in the line (Adam) to the second is a definite number of years; from the second to the third, a definite number of years, and so on to the flood. Simply add all these numbers, and the sum gives the number of years from the week of creation to the flood. This sum is 1656.

The Bible gives the exact numbers by which to compute the exact number of years from the week of creation to the founding of Solomon's temple. When God says one hundred and sixty-two, would you dare say no; it is 578, or one does not know how long?

If anyone will tell me how long it has been since Solomon founded the temple, I will tell him how long the human race has existed. Certainly not over seven thousand years. Keep out of my sight you who say that the human race may have existed twenty or fifty thousand years.

G. M. Savage.

TRAINING SCHOOL A SUCCESS

Greenwood, Miss.

Please let me say that our Training School for Teachers and Officers was wonderfully successful from every angle. Secretary Byrd, Miss Leatherwood, of Louisville, Ky., and Merrell Moore make up a team that is quite remarkable in the method and scope of imparting information so needed by the teachers of today. They left us many plans and suggestions which will be worked out with interest and pleasure, and will, we do not doubt, be of very great help in reaching a higher standard of efficiency in this department of our church work.

You will be interested in knowing that plans for our Sunday School addition are moving along

toward a substantial form. When this is completed, we will be quite able to care for a Sunday School of one thousand pupils. Toward this consummation every teacher and officer and the Building Committee are injecting every ounce of mental, physical and spiritual energy possible. We shall win the day for the King.

Yours very sincerely,

Edw. J. Caswell.

THE NECESSITY OF A GREAT COOPERATIVE SPIRIT NOW

J. F. Love, Cor. Sec'y.

There is perhaps nothing affecting Southern Baptist life work and future at this time which needs so much to be brought home to the rank and file of our people as the tremendous significance of March and April in their cooperative work. There is not an enterprise of the denomination the welfare of which is not involved in what we as a people do before the books of Southern Baptist Convention Boards close, April 30th. If there is tardiness, half-heartedness, moderation in our leadership and in the exercise of our Christian benevolences for the next six weeks, the pity and the tragedy of it will cast a shadow over the Convention when it meets in May, and the blight of it will be left broadcast over the South. Is it possible to get every pastor, W. M. U. leader, Sunday School superintendent, in all our churches to realize this? The recent marvelous success of the "Love Offering" shows something of what can be done in a brief time if in the spirit of prayer and passion of the cross Southern Baptists turn their faces to their task as men and women of God. If such a spirit should capture the hearts of our pastors, and other leaders referred to, before the end of March, by the end of April we would register an achievement in Southern Baptist cooperation that was never equalled. Surely pastors ought to be the first to catch and kindle the fires.

Let me, therefore, appeal, first, to pastors that in their private devotions, their secret meditations, and in their public leadership, they enter into the service of Christ and the denomination in a great and heroic spirit.

Second. That availing themselves of every possible bit of information about the work and the great hour of destiny which now confronts the denomination, these pastors shall disseminate information verbally from their pulpits and in books, tracts, etc., through organized committees in their churches, to the whole church membership. Why not ten thousand brief study periods in as many churches?

Third. That pastors and other workers, whose hearts are in this matter, shall carry it into the churches of surrounding territory. There are thousands of laymen in the South who can either take the pulpits of their own churches on Sunday and release their pastors for this work, or they themselves can go afield among the outlying churches.

Fourth. Let us subordinate everything else to this supreme important thing. If we fail in caring for our work right now, inevitable disaster must come to it. I speak in particular of Foreign Missions, though I would have it applied to everything that we are doing. We simply must, before the end of April, reenforce this work tremendously. Other things can wait for later discussion,—some of them for consideration in the Convention, but this business cannot wait, and those things that can wait will lose much of their importance if, in dealing with them now, we suffer our cooperative work to collapse or be seriously imperilled.

Oh, that Southern Baptists may now at last in one great common spirit of comradeship and devotion exemplify to men and angels their love for Christ and His cause and the power which God has lodged in the free churches and independent Christian men and women which compose them!

PROHIBITION

Mr. Gifford Gordon came to this country from Australia for the express purpose of studying prohibition. During the course of his study he traveled thirty-five hundred miles and interviewed judges, chiefs of police, houses of correction, alcoholic institutions and other sources of information. He did not visit any prohibition organizations. He was hunting for unbiased and unprejudiced statement of cold facts.

For over three years he has studied American prohibition, and the following are some of his findings:

It has been stated that prohibition has increased rather than decreased the number of alcoholic victims. As an offset to this he says that Dr. Neil of Los Angeles, who once owned sixty-eight institutions and who during the twelve years previous to prohibition passed on 125,000 patients through these, was practically put out of business after two years of prohibition.

At Dwight, Illinois, he found that the famous Keely Cure Building, the largest of its kind in the world, was sold two years after prohibition to the United States government. Dr. Keely still operates at Dwight, but a brick cottage is large enough for him these days. He once had fifty hospitals.

At Bellevue Hospital in New York City fifteen thousand alcoholic patients a year were treated in pre-prohibition days. Last year it treated only six hundred.

Two thousand sixty-one deaths from alcoholic poisoning were reported in New York during the last four wet years, while there were but eight hundred thirty-five during the first four dry years.

The crime wave cannot be laid to prohibition. Almost all of the crimes consist of murder, assault and robbery, and burglary, and with these crimes prohibition has nothing to do.

In 1921 the Brightwell Prison in Chicago had eight thousand fewer prisoners than it did in 1917.

In New York State the total prison population in 1915-1918 was 59,250. In 1920-1923 it was 14,977.

Mr. John Anderson Leach, deputy police commissioner of New York City, said that from his personal experience and observation prohibition in New York has lessened crime and drunkenness.

It is often stated that prohibition increased the use of drugs. Colonel L. G. Nutt, head of the Federal Narcotic Board, after quoting many figures, says, "Therefore, it is our experience and belief that there has been a general decrease of drug addiction since the enactment of the national prohibition law."

Mr. Gordon finds the use of alcohol by young people materially decreased, and that the health of the American people has been better.

In 1922 there was spent \$112,285,000 every month for building new homes. This amount was five times what was spent in 1918.

Big real estate men gave prohibition much of the credit for this home building effort.

There was no labor savings bank in the country prior to prohibition. Now there are \$29,000,000 of deposits in such banks.

It is Mr. Gordon's conviction that the Eighteenth Amendment has proved itself as great a humanitarian piece of legislation as there is in history.—Selected.

Citizens of Shreveport have raised over \$200,000 for a Standard Junior College for girls on the M. E. Dodd Foundation. The grounds have already been provided. This amount will erect suitable administration building and lecture rooms. When the Baptists of Louisiana have given \$100,000 more for a dormitory the property will belong to them. The M. E. Dodd Foundation is so named in honor of the pastor of the First Baptist Church now and for many years past.

OBSERVATION AND COMMENT

Dear Brother Editor:

Baptist churches are great bodies, and the Lord will never forsake them. But what a blessed thing it would be, and how much more gloriously they would honor the Master if they would ever seek and follow the leadership of the Divine Spirit. There are several words yet to be said on the peril of forgetting the will of our Lord. But just now let us think of some ways churches may bring blessings to themselves by being thoughtful of their pastors. These pastors need the co-operation and support of their brethren in every possible way for the work's sake.

Loyalty to leadership in God's army is as vitally important as loyalty to superior officers in our nation's army. In fact, loyalty is a great word, and expresses a blessed condition of heart. The disloyal soldier is not to be trusted,—he is a traitor. Of course, the regenerated man is never disloyal at heart; but he may be very weak and thoughtless. But let us be more specific.

This writer being a friend of preachers, they have at times confided to him their disappointments in dealing with their lay brethren. Stories like these have come to me: One church allows her pastor to attend all conventions at his own expense, when whatever good comes to the preacher comes also to the church to which he ministers. If he is on business for the King, he is serving in the name and on behalf of the churches, and they should thoughtfully bear the expense. Here is a pastor who is called away to a neighboring church to assist in an ordination service, and the church inviting him never thinks to take care of his expenses on the trip. It is very thoughtless and wrong for churches to invite preachers to assist in special services, or to bring them special messages, and never think of the expenses connected therewith. We are told of a church looking for a pastor, which invites a preacher from a distant town to visit the body and preach on Sunday, and then neglects to pay his traveling expenses. This is shameful, and at least deacons and pulpit committees should be taught better. Again, in a like situation the visiting preacher is asked, "What are your expenses on this trip?" And the amount is barely covered, nothing being added for the services rendered. Pastors are frequently asked to go on long funeral trips at their own expense, and it passes as a matter of course. These are some items that illustrate how churches make the way of life harder for the ministry than is just.

However, this scribe is glad to believe that churches are improving along this line, and are otherwise getting a better insight into their opportunities and obligations to those who minister to them in spiritual things. We hope the time will soon come when there will be in every church some brethren thoughtful enough and generous enough to see to it that the bodies share adequately with the ministry the burden of the Kingdom service. Observer.

LAW ENFORCEMENT

A statewide rally in the interest of law enforcement was held in Jackson last week. Men prominent in business, the professions and every honorable occupation were there. The principal speaker was Hon. W. D. Upshaw, congressman from Atlanta, Georgia. The Clarion-Ledger gave an excellent report, of which the following is a part:

In a message which never will be forgotten by those who packed the City Auditorium last night, Congressman William D. Upshaw of Atlanta, known throughout the country as the "dry leader in congress", thrilled his hearers in his plea for a practice everywhere of what he preaches and what he practices—law observance and law enforcement.

The occasion was the great statewide mass meeting called for Jackson of citizens throughout the state to bring about a closer co-operation in the enforcement of laws, especially the prohibition laws.

Declaring that "America's Greatest Battle" is not economic, although the sanest and soundest economics are bound up in its solution, Congressman Upshaw, characterized by those who know him best as the "Georgia Cyclone", launched into a vigorous discussion of the salvation of a nation's soul.

"I seriously considered not coming to Jackson at this time," the speaker asserted at the opening of his address, "because the wets are too devilish and the Republicans are too numerous for a dry Democrat to remain away from Washington long."

This remark brought spontaneous laughter and applause and welded the attention of the audience to the remainder of the speech.

"It was the memory of a great mass meeting in the new capitol building on January 9, just 17 years ago, which made me come," he said.

The speaker referred to that great mass meeting held with the state legislature when Mississippi voted almost unanimously against the saloon, following Mr. Upshaw's address.

The speaker declared that with such a sweeping dry record in banishing the saloon, Mississippi should take pride in being the banner state for prohibition enforcement in the whole Union.

"America's greatest battle is not industrial, although the captains of industry and commerce in America will agree that no great industry can properly function as long as this is an unsolved problem.

"America's greatest battle is not agricultural, although I vote in congress with the farm bloc, which believes their vocation to be the base of all bases in our national development.

"America's greatest battle is not political, although the purest and bravest politics must be dedicated to its speedy solution.

Battle For Nation's Soul

"America's greatest battle is a fight for the soul of the nation—a battle for the vindication of the ideals of our national life—a battle to prove to our own children who are the 'tomorrow of the republic' and to the eyes of the nations who watch from across the seas—that America is grandly capable of enacting a great moral principle into law, and then proving that its enactment was not a mistake and that its enforcement is not a farce."

THE MISSISSIPPI ANTI-EVOLUTION LAW

A. D. Muse, Evangelist

A great deal is being said, "Much every way", about the recent bill passed by the Mississippi legislature making it unlawful to teach the Evolutionary theory in the tax supported schools of the state. No, I do not propose to settle the matter nor clear the atmosphere nor satisfy all minds nor make everybody see. But discussion is a good thing. I am glad to see any vital issue discussed and discussed freely and friendly.

But in the first place, why is so much hue and cry about the "Anti-Evolution bill"? As I remember, the bill simply forbids teaching that man sprang from any lower animal. Does any one object to that? Suppose that the Genesis account of creation were on the same footing with the Evolutionary theory—namely, a mere hypothesis—which would be the better, to teach my child the Genesis account or teach him the Evolutionary account? Which is better, to teach my child that he was made in the likeness of a supreme God and to err is to mar that likeness or teach him that he came up from lower order and that when he errs he is simply giving vent to the baser nature? Now which would form the greatest appeal to my child?

While the Evolutionary theory is yet unsettled and admitted to be unsettled by its own ad-

vocates, yet the Bible is accredited as the inspired word of God. While some may deny it, countless thousands of men whose intelligence no one would dare to slur; whose scholarship none could dare to question, accept it as the revealed word and will of God. And why not? Surely if God could create this universe—and some one did—and surely if God could create an intelligent creature like man and endow him with intellect and will to think, reach conclusions and act—and some one did—He could make Himself known to man whom He created. Surely no human being can foretell future events. That is evident. But here is a book that has over six hundred prophecies definitely made and specifically fulfilled. It had to come from one higher than man.

Again: The bill does not ask that religion be taught in the schools. It simply provides for a protection against the faith of the child being undermined in the schools by teachings that are subversive of the Book of our Holy religion—The Bible.

Again: The bill is not to protect religion, nor to protect the church, nor to protect the faith of the church. To argue such is pure sophistry. Any man with any degree of intelligence at all knows it. To argue such or claim it is to fog the fight and cloud the issue.

Again: It is not to write faith in the statute books. Some one said that the heart was the place for faith and not the statute books. Again that is pure sophistry.

It is not the purpose of the bill to defend the church, to defend the faith, to defend the Bible nor to write religion nor faith in the statute books; nor is it to have religion taught in the public schools nor to limit scientific research, nor to limit the thought of any nor to limit science; but it is purely and only to protect the faith of my child in the word of God and a supernatural Christ and the religion of his fathers from being undermined by the teaching of a thing which is purely a guess and is known to be destructive to the faith of the child in the supernatural. It is to protect the child; just like the law against murder is to protect my life; the law against theft is to protect my property and the law against adultery and fornication is to protect the sanctity of my home.

Does the theory hurt the child?

If the supernatural is true it does.

If the Bible is inspired it does.

If Christ was Deity it does.

If the death of Christ was vicarious it does.

If there is a God it does.

If man was created in the image of God it does.

If man by sin fell it does.

If man in Christ is restored it does.

If God punishes sin it does.

If there is a reward for the righteous it does.

If the church is divine it does.

If the child has a soul it does.

If morals are good it does.

If the home is sacred it does.

If life is sacred it does.

I was speaking in a town in another state—a border state to this. The Superintendent of the school was a fine Christian gentleman and layman in the Methodist church. His Principal, athletic director and science teacher was a member of the Presbyterian church, but active in none. He was a graduate of a state university where evolution was taught. He taught evolution. He made fun of my coming there. He did not attend the lecture. He did not come to chapel the next morning when I spoke on "The Powers of a True Life". He was teaching in his sociology class Charles A. Ellwood's book "Sociology And Modern Social Problems". The author says: "Man and many other of the lower animals have come from a common stock."—P. 31. Also: "The theory is the theory of the kinship, the genetic relationship, of all animal species."

Also: "Morality is not anything arbitrarily designed by the group, but is a standard of con-

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R. B. GUNTER, CORRESPONDING SECRETAR
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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

LOYALTY OF MISSISSIPPI BAPTISTS

There is no body of Baptists anywhere that has stood more loyally to the whole program of work than our people in Mississippi. When the 75 million campaign was put on they accepted their part of it and set the whole machinery of the state to carry it to completion. There has never been a suggestion of the Southern Baptist Convention which they have not sought to carry out. The percentages of distribution as between state and southwide objects have been accepted; the original agreements adopted by the Southern Convention have been adhered to. There have been no changes of ratio; no borrowing from one fund for the benefit of another, and no holding back of funds. The remittances to the various objects have been made regularly month by month according to the agreed ratios.

Not only was this true during the 75 million campaign, but it has been true of every subsequent program. We accepted the suggested apportionments for every southwide object and send to each its portion in due season. A majority of the states have made some modification in the ratio of division of funds, but Mississippi divides 50-50 between state and southwide objects and gives to each southwide object the percentage suggested by the Southern Baptist Convention. We are not complaining about anybody else. We are not boasting of what we have done. We simply desire to get the facts before all concerned.

Now our record is in the clear. We must keep up our record. The only way to work together is to stick to the agreements, and as nearly as possible have a uniform ratio of distribution. There must be no letting-down on either end of any "handstick". We must believe in one another; and we must so behave as to produce mutual confidence and not destroy it. It would be well if every state so far as possible adopted the 50-50 ratio of division between state and southwide objects and there ought to be general acceptance of the percentage given to each southwide object. Every complaint about any object only tends to weaken confidence in the whole program. People in the east have no right to complain of a critic out west, if they refuse to co-operate in the program or criticize the objects included in it.

These things are said that we may assure our people in Mississippi that every cent contributed will go as agreed upon. There is no juggling and no uncertainty. Now in view of this our people can and ought to lay themselves out full strength for our cooperative program. There may come emergency appeals from time to time which each one is at liberty to respond to according to its merits. But right now the whole strength of our Baptist people is needed to meet the needs of the program agreed upon and to which above all things we are committed. If you have a budget make it full at this time of need. If you have not a budget in your church,

don't let this opportunity go by. It is only six weeks now till the meeting of the Southern Baptist Convention. What we do must be done quickly. The record of our year's work will soon be written. Our loyalty is now being tested. It is not only a question of loyalty to one another; but is a question as to whether we will be true to our Lord Jesus Christ, who made the world our field, and every man in need our neighbor.

CRUCIFIED WITH HIM

Some things have appeared in the Record lately about the treatment of preachers, perhaps some would say their mistreatment, by the churches. Occasionally there arises an unpleasant situation in a pastoral relation; it is probably true that every preacher who has been for any length of time in the work has had some experience of this kind. Not that it is his habitual experience. On the contrary most of his experiences are agreeable and happy. But with most preachers, if not all, the pain and the humiliation have to come.

Now what is a preacher to do under conditions of this kind? It is the real test of his religion and of his fitness for service. It may be necessary to fit him for service. There is possibly no keener pain, no more humiliating ordeal than that which comes to a pastor when his service is no longer acceptable to the church which he serves. Others do not fully realize the pain and humiliation and so cannot always be expected to handle the situation with tact and delicacy. They may use all the wisdom and diplomacy at their command, but there is no way of allaying the pain or preventing the mortification.

But we are looking at the preachers' side of it now. What is he to do? Is he to show his teeth? Is he to kick against the goad? Is he to fly off the handle and lambast the folks? There may be ample provocation. He may feel that he has been treated with great injustice, and that the wrong does deserve to be severely rebuked. There may even be good friends who would applaud him for such a course, and say that he has only treated them to what they deserved. Occasionally that is what happens.

Occasionally but not often. And it is yet to be shown that any such resentment has ever resulted in any good whatsoever to any party concerned. And sometimes it has only resulted in a bad situation in the church. There is a better way, and a harder one. It is the way of the Master, who was master because he was willing to be a servant. Of him it was written "He opened not his mouth". It is even said that "in his humiliation his judgment was taken away". Being reviled he answered not again. It is enough for a servant to be as his Lord. He came unto his own and they that were his own received him not. He was led as a lamb to the slaughter, and like a sheep in the hands of the shearers he was dumb.

It is the privilege of preachers to be imitators and representatives of Jesus. They can say with Paul, "I have been crucified with Christ and it is no longer I that live, but Christ liveth in me". If there is ever a time and an opportunity for the exercise of the highest and best that is in the Christian religion it is when one feels that he is being unjustly treated and he is permitted to be patient, to endure for Christ's sake.

It sometimes happens that a preacher has to move on because he has failed. If he cannot overcome this and recover himself it is the next best thing to move on and try to avoid repeating the mistakes of the past. He may begin anew. But unless he can see his mistakes and set himself diligently to correct them or avoid them he will be continually moving on. But it does sometimes happen that a preacher's faithfulness to God and his commission gets him into trouble with some members of his church who do not wish to do right and do not wish to be told about their wrong doing, nor to follow an aggressive

leadership. Then rejoice and be glad for great is your reward in heaven, for so persecuted they the prophets which were before you. "If ye suffer for righteousness sake happy are ye: and be not afraid of their terror, neither be troubled, but sanctify the Lord God in your hearts."

HEADS OR TAILS

And the Lord said unto Moses, Take it by the tail. And he took it by the tail. And the serpent became a rod in his hands. Now suppose Moses had taken it by the head instead of the tail. There would have been no more Moses and we would have had no Pentateuch—unless the smart critics of the latter day saints had compounded one out of a heterogeneous conglomeration of fortuitous composites. Many a boy has found it perfectly safe to take a snake by the tail, but had sense enough to keep his hands off the head.

Now exactly this sort of thing is found in the way the brethren are looking at and dealing with the question of statements of faith by the Southern Baptist Convention. They are taking it by the wrong end and are proclaiming it an "exceedingly dangerous piece of business". They are fond of telling you how other folks who persecuted our Baptist ancestors had creeds. They forget to tell you that they also had legs. And they forget to tell you that these same Baptist ancestors of ours had creeds also. One great student of church history has even written a book on Baptist creeds. They are so many of them and so important.

Now we protest that it is a wholly fictitious issue to say that our Baptist forefathers were persecuted by people who had creeds. You can easily distract attention in that way, but you can't determine the merits of a question by raising an excitement about something else. We have known people to be stampeded by a note of alarm just as we have seen all the cows in the woods come together when one cow smells blood and lifts up her voice like a trumpet.

But back to this matter of heads or tails. Some brethren who oppose the making of a statement of faith by the Southern Baptist Convention do so on the ground that the Convention has no right as an ecclesiastical body to make and hand down to the churches a statement of what they must believe. Indeed we do not remember having heard any other argument against the promulgating of a statement of faith by the Convention. Get the argument fairly and squarely: The churches are independent bodies. They are sovereign. A Convention at best is only advisory and a convenient means of cooperation for the churches in doing their missionary work.

All this is granted and nobody can state it in too plain or strong words. Let it stand at that. Now did anybody ever hear anybody advocating a statement of faith for that purpose? Never. We venture to say it was never in the mind of anybody who wished a statement of faith by the Convention to use it to tell the churches what they are expected to believe. We may tell the world what we do believe, but nobody wants to tell the churches what they must believe. You have got this thing by the wrong end.

Now here is the other end of it. The churches pretty generally know what they believe, and what they want those who speak for them or in any way represent them, to teach. The Southern Baptist Convention of course represents the churches. Through men elected or appointed at and by the Southern Baptist Convention our missionaries are sent out and our evangelists and teachers are commissioned. The churches are not looking to the Convention to tell them what to believe. But they do want to know what these people who have all their business in charge do believe. The churches want to know whether the Convention truly represents them. More than that they want the Convention to truly represent them. And as often as they fear that those on the boards or employed by the boards do not truly

represent them the churches will insist on being heard from.

These words are not to raise any fear or questioning. We do not fear for our work and we have great confidence in our boards. They are made up of true men and true Baptists. Our missionaries are men and women of intense loyalty to the Bible. That is the rule. Occasionally there is an exception. And our churches will insist on the right to have these men removed. Such things have happened in the past and are likely to happen in the future. We are simply insisting on the right of the churches to know what the Convention stands for. It is best for the Convention to speak plainly, and do business in the open. Sunlight is a mighty good thing for health.

HERE'S YOUR INFORMATION

In the Jackson News of recent date Mr. Maxted, an Episcopal rector, denies that Baptists or others were ever taxed in England for Episcopal institutions. This statement is simply amazing. He refers to a statement previously made in The Baptist Record, and asks for further information. We supposed that everybody knew that the Episcopal or Anglican Church in England is a state church, that is that it is supported by the state, and that everybody has to pay taxes for its support, just as they do for any state institution. Of course Baptists and all others are included in the number who pay these taxes. They voluntarily support their own churches and in addition are taxed to support the Episcopal institutions. Several times in recent years Dr. John Clifford, the leader of Non-Conformists in England, had his furniture sold out of his house by civil officers to pay a tax for the support of Episcopal institutions, which his conscience forbade him to pay voluntarily.

And as to Baptists and Episcopalians in this country, it is a matter of common knowledge that Episcopacy was the established religion in Virginia before the Revolutionary War, and Baptists were put in jail for preaching the gospel as they believe it. Patrick Henry defended the Baptist preachers and secured their release on one occasion. If Mr. Maxted doesn't know these things then he ought to get busy.

Dr. F. M. McConnell becomes Executive Secretary of Baylor Medical School at Dallas.

The Alabama Baptist will publish in April a memorial number in honor of Dr. W. B. Crumpton.

Preference is always given in the Record to short news items of a few lines in length, the shorter the better—Send them in.

Nearly a million dollars has been given through the Relief and Annuity Board of Dallas in the last seven years to old and dependent preachers.

Has your church arranged for the pastor to go to the Southern Baptist Convention at Houston? To pay his expenses is a good investment for the church.

Rev. Emmett Stephens, for several years one of our missionaries in China, died on March 14, at the Baptist Hospital in Atlanta while on furlough. May God comfort those who loved him most.

Pastor W. A. Murray of Logtown attended the mid-winter school of the Bible Institute in New Orleans and expressed his appreciation of what he saw and got there by sending his check for ten copies of The Baptist Record to be sent to the young men in the men's dormitory of the Institute. Now if somebody else wishes to do a similar favor for the young men and young women in our other schools the way is open.

Colonel John Coolidge, father of the President, died on the night of March 18th. He had won admiration by his high sense of honor and his good sense. The whole nation sympathizes with the President in his sorrow.

First Baptist Church in Jackson on last Sunday made a great forward movement in their church building enterprise. About \$65,000 additional was subscribed to carry on the work now under construction. The steel girders for the roof are now in place and the stone walls will go up rapidly.

Rev. G. W. Riley, Field Worker for the Anti-Saloon League, has just filled engagements at Edwards, Madison and Canton.

He reports good hearing and fine responses to the work. The people are becoming aroused over the question of law and order.

Evangelist W. F. Frazier has been working during the winter up in Montana, but will be back at Southside Sta., Springfield, Mo., the first of May. He says there are only seven self-supporting Baptist churches in Montana, the third largest State in the Union.

There is a general feeling of satisfaction with the work of the Mississippi legislature, just adjourned. The indebtedness of the state has been well taken care of and progressive legislation enacted that will make the future inviting. The intelligence and patriotism of this legislature have been shown in many ways.

Brother L. E. Lightsey found Pastor A. T. Cinhamond a royal helper, and a faithful leader of his people. On a recent visit the pastor and Brother Lightsey made a personal canvass of the membership for subscriptions to the Record and wound up with a hundred per cent list. Thanks; and may the blessing of God attend the visits of the paper into every home.

Pastor W. A. McComb writes: "We are in a great meeting in First Baptist Church, Gulfport. Dr. Hobbs and Fred Scholfeld of Birmingham are with us. There were twenty-five accessions Sunday. Meetings will continue through Friday. Secretary Byrd and Misses Brown and Frost will begin with us a Sunday School Institute next Sunday."

Pastor J. W. Mayfield welcomed 80 new members into the First Church, McComb, as a result of the meeting just closed. He preached for two weeks and Mr. Alvin Doty of Jackson led the singing. All are happy and Brother Mayfield says these new members are enough to make a good church themselves. Just at the close of the meeting he was called to the burial of his sister at Taylorsville. He has the sympathy of all his friends.

Last week American representatives in China joined officials from other countries in demanding that the military situation in China do not interfere with business in Tientsin. This ultimatum was accepted by the Chinese government, and a large body of students made a demonstration in protest against the action of the government. The students were fired upon and 32 of them killed. This is a similar situation to the one in Shanghai a few months ago.

A little girl once heard a description of a rabbit in which she was told that it had no tail to speak of. She was undertaking to repeat the story and described the rabbit as having no tail, and added in a whisper, "but you mustn't say anything about it". When we hear people talking about the difference between rationalists and fundamentalists as being insignificant, we wonder if they haven't misunderstood their language, and are simply saying in a whisper, "but you must not say anything about it".

CONVENTION BOARD BULLETIN

A Southwide Need

Is a soul stirring, a vision making and a re-consecration Southern Baptist Convention. Nothing will contribute more than to raise enough money in April to lift the obligations from our Boards and Institutions.

Concerning the April Cash Gathering Campaign

1. We should collect all pledges up to date.
2. We should obtain a liberal offering from those who have made no pledges.
3. We should obtain additional contributions from those who have been blessed beyond the amount pledged.

The General Plan for the April Work

1. The financial objective for Southern Baptists is \$2,500,000.00 in cash to be contributed to the seven causes supported by Southern Baptists.
2. Each State is to have a financial objective. For Mississippi it is \$200,000.00, which is the largest amount ever contributed by our people in one month.
3. Each church will be furnished with a statement of the largest amount ever contributed during the month of April. This will be the goal for this year.
4. There will be a general director in each association to have charge of the speaking engagements. The plan is to reach every church in the State during the month of April with two speakers, the two going together. In many cases they will be laymen.

Publicity

A poster will be furnished to all the churches. Tracts showing what Southern Baptists are doing will also be furnished. Display ads will be given to the denominational paper. There will be a special edition of the Baptist program furnished. Copies of the special edition of the Home and Foreign Fields have already been mailed out.

Interest Manifested by Pastors

There seems to be deeper interest on the part of the pastors throughout the State than we have ever witnessed before. This is the greatest evidence that success is sure.

—R. B. Gunter, Cor. Sec'y.

Dr. J. H. Eager is acting pastor of Gregory Memorial Church at Govans, Md., in the absence of Pastor Brannoch.

Reports from Brother J. L. Boyd, who took his wife to Rochester, Minn., for an operation, give hope of her returning restored in health.

We learned while at Kingston Church, Laurel, that Pastor J. C. Parker is improving at the hospital in New Orleans, and hopes to return home this week.

Brother W. H. Patton of Shubuta says he has been out of the house only twice in the past eleven weeks, since his leg was broken by an automobile striking him. He still suffers acutely at times, and misses attendance at church. He highly commends the address of Dr. Dillard at Columbus to business men on the Value of the Church.

The Gulf Coast Lines running from New Orleans to Houston are advertising in The Baptist Record and promise to make the Mississippi delegation comfortable all the way through. They are working in connection with the roads running into New Orleans from Mississippi and tickets will allow stop over privileges in New Orleans to see our new Baptist institutions. It is probable that preachers will find the excursion rate cheaper than the clergy rate. Those on the Y. & M. V. road need not go to New Orleans but change at Baton Rouge.

(Continued from page 3)

duet which necessities of Social survival require."

And many others even worse. He had twenty-seven students in the classes. To the direct question, "What is your idea of God?" seventeen answered, "I don't KNOW that there is a God." Bob Ingersoll was an agnostic. He answered every thing—"I don't know." There were seventeen young Ingersolls. The tax money of Christian people was paying for it.

I can relate scores of instances like that.

Just one other.

I was holding a meeting in another state. A fine Christian business man told me that his daughter went to college a devout Christian worker in the church. He sent her to a big state university. She studied evolution. She came back the first year chilled. After the second year she would hardly go to church. She came back from her Junior year and would not go to church at all. When the papers reported that W. J. Bryan is dead she said, "I am glad the old fogey is gone. He held the world back long enough." That man put his arms around my neck and wept with a broken heart and said, "Brother Muse, I had rather have buried her the day she went away to college than to have her come to this."

In one year I led seventeen young men back to Christ and back to the Bible and the church who had been driven into atheism or agnosticism by this thing in the universities.

One young man in the West, whose family gave a large sum of money to Mississippi College, was sent to an Eastern university. He came back broken in faith and repudiated the Bible, Christ and the church. I was in the West. Sitting on the platform. Just ready to go to the front to read. The pastor reached over and said, "There comes the smartest young man in the town. He owns three plantations in the Delta now. He is the leading infidel of the city." I turned immediately from the subject announced and spoke on "Evidences Of God". The next day he came to the pastor's office. From one o'clock that afternoon to seven that night I sat there and dealt with him. The choir was singing. Finally I pressed his hand and said, "Man, you have conceded every argument, one after another for five hours and a half now, won't you come back to the Christ, Bible and faith of your mother?" As he threw his arms around me weeping like a child, he said, "I will". The next day he came to the hotel. We lunched together. That afternoon we drove sixty miles to the mountains. We sat down out there in the sacred silence of these majestic mountains. We talked. He asked unnumbered questions. As we got in the car he said, "I went to the great university. They took the first year to show me I did not know anything. They took the next three years to show me they did not have anything. It was four years of vague and empty speculations." As I got out at the hotel he said, "Brother Muse, I would give anything in my power to be able to wire my mother I have come back. She died of a broken heart." Then he added, "I can tell her when I get up yonder."

T. T. Martin has been a blessing to Mississippi through these twenty-six years. But the greatest thing he ever did was when he came to Jackson and came to the side of the faithful and led this fight and put over this bill.

I know the sacrifices he made.

I know that the fight has ruined him financially. I know he has lost much by it.

His own brethren who were loyal to him have many of them gone back on him. But in that glad day when He comes there will be thousands of fathers and mothers to come up and thank him for this fight.

Shaw, Miss.

Dr. B. H. DeMent of the Bible Institute begins Sunday a revival meeting with Pastor Gayer at Pineville, La.

THE RIGHT OF CONVENTIONS

R. M. Boone

Dr. Broadus used to say that "There are three sides to every question: Your side, my side and the right side". We should view questions from all sides and endeavor to get on the right side.

In reading the articles of some of our brethren in our Baptist papers, it seems that some Baptists need to reconstruct their views as to the rights of our Conventions. The rights of a Convention and those of the churches are fundamental and should be clearly defined. No sound Baptist will deny the independence and sovereignty of the churches. They are absolutely independent to do as they please and must reserve the right to accept or reject the acts of a Convention or Association. These general bodies so declare this right in their constitutions. Yet, while this is true, it is also true that many churches have been too interdependent, in failing to recognize that legitimate cooperation and independence necessary to wisely carry on the Master's Kingdom.

The rights of these general bodies are limited only by the acknowledged fact that they are not law-making bodies and their acts, whatever they may be, are only advisory to be submitted to the churches for their adoption or rejection. No church or pastor should be branded as disloyal who rejects any action or plan of a Convention, for they are exercising their God given rights.

With this limitation, such general bodies have the right to pass any act concerning the welfare of the Kingdom. If they have the right to declare their views on social service and civil affairs and other matters of denominational interest, what law do they violate in expressing themselves on great doctrinal questions, in the form of doctrinal belief? Any assembly of Baptists has a right to express itself on any question affecting the denominational interest, when they think the necessity arises, with no intention of making them arbitrary laws.

From a knowledge of Baptist history, in the adoption of Articles of Faith, it seems that Brother Gwatkin, and others, are late in the day calling in question the right of a Convention of Baptists in publishing to the world what they believe and recommending such to the churches. Has it not been the custom of Baptists throughout the ages to make such declarations of Faith? Whence came all of our standard articles of Faith, such as the Philadelphia, New Hampshire and scores of others? These were first put forth by conventions or councils, and even individuals. Dr. McGlothlin, in his book on "Baptist Confession of Faith" proves these facts. He says "The first notice of the Confession of Faith by an association in America was by the Philadelphia Association in 1724". He says "Finally, the association assembled at Philadelphia September 25th, 1742, ordered the printing of a new edition of the confession, the first of this or any other Baptist Confession to be printed in America". He also states that "The Baptist Convention of New Hampshire, on June 24th, 1830, appointed a committee to prepare at our next annual session, such a Declaration of Faith and Practice, together with a covenant as may be thought agreeable and consistent with the views of all our churches in the State." These were submitted to the Board through the Convention. It contained sixteen articles and was published with the authority of the Board of the Baptist Convention of New Hampshire. This is just what our Southern Baptist Convention did and had the right to do.

All of our associations and conventions adopt articles of Faith, and even our Theological Seminaries adopt articles of Faith. Even individuals like J. M. Pendleton and E. T. Hiscox and J. Newton Brown have gotten out Manuals for the use of the churches. No question has ever been raised as to their rights. Just what the brethren through the ages have done we are doing today wherever the necessity arises.

Whether such articles of faith are needed is another question. But, as in the issue of evolution, the outside world seemed to look to Southern Baptists as to how they viewed these modern issues. There were times in our history when Baptists were misrepresented and to make themselves clear before the world as to what they did believe, they felt the necessity of making new declarations to set themselves right before the world. We had a long struggle between the theories of Arminianism and Calvinism and through renewed and revised articles of faith first published by our general bodies, Calvinism became the established article of faith. Likewise, the struggle between our missionary and anti-missionary forces was finally settled, not by any one local church but by representatives in Conventions and Associations assembled. In such causes of action they have not violated any fundamental principle of Baptists, but on the contrary, have steered the old Ship of Zion from the breakers of heresy and unscriptural practices. May the time never come when our general bodies of Baptists shall be deprived of these rights.

BLUE MOUNTAIN COLLEGE

By J. Benj. Lawrence

I have just completed a ten days' meeting in the Baptist Church at Blue Mountain, Mississippi, and while there I had splendid opportunity of studying at first hand Blue Mountain College.

It is one of the oldest of the girls schools. For over fifty years it has been serving its day and generation. Hundreds of women have received their education within its walls and hundreds more have felt its influence.

It seems to me that Mississippi Baptists should be extremely proud of Blue Mountain College. It is one of their richest assets. It is located in a delightful region with a magnificent history behind it and is well equipped in the personnel of its faculty to do supremely fine college work. The atmosphere is spiritually invigorating and intellectually refreshing.

It seems to me that the Board of Trustees were extremely fortunate in securing Dr. Lawrence Lowrey as the president. He is a young man of magnificent equipment and superior native ability. He brings to the presidency the keen genius of the teacher, the rich experience of the class room and native talent in the field of administrative work. He also perpetuates that name which every Mississippian instinctively connects with Blue Mountain College. The college is inseparably connected with the Lowrey family—founded by General M. P. Lowrey and presided over so long by that prince of Mississippians, Dr. W. T. Lowrey; it now has in Dr. Lawrence Lowrey the Lowrey type who is in every way qualified and fitted to continue the splendid influence of this great family of Mississippians.

It seems to me that Mississippians could not do a better thing than to raise the necessary funds with which to complete the endowment of the college. They have now in the student body 350 of as fine college girls as you can find anywhere in the land. These women, educated under the Christian influences which predominate in Blue Mountain College will be controlling factors in the establishment of a Christian civilization. It is just such institutions as Blue Mountain that make for the coming of the Kingdom of God.

Brother Bryan Simmons is helping Pastor W. N. Hamilton in a meeting at Isola.

Dr. R. P. Mahon of the Bible Institute is supplying the pulpit of Coliseum Church in New Orleans while they are without a pastor.

Mrs. L. E. Bobo of Lyon passed away March 15, aged 78. She had been a member of the Lyon Church for sixty years, and a helper in every good cause. Her generosity was shown in educating young people, and in large support of the local church and the denominational program.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHAT ARE YOU GOING TO DO ABOUT IT?

In this week's issue of the Baptist Record we are giving in the insert a list of the churches which have not reported their pledges to us. We have given ourselves untiringly to the task of trying to get the churches to send in their reports. We know of many churches which have made their pledge, but for some reason have failed to report to us. The reports to date, both in number of churches and amount pledged, is encouraging beyond the mark reached at this time last year, but the number of churches having pledged and the total sum pledged should be greatly increased.

Look over the list of churches in your association and if you find that your church has failed to report see to it that this matter is attended to at once. We want the name of your church and the association with the amount pledged to denominational causes.

A card was sent several weeks ago to every pastor in the State, asking for reports from their churches. Many of these have been returned, but most of them have not. If you still have this card, fill it out and return it to us.

There is a kind of holy enthusiasm, that comes as the result of co-operant effort, when we have a concerted movement that looks toward the furtherance of the Kingdom. But when our people fail to co-operate it sends an unholy chill, which seems to sweep over the whole State. It has always been our feeling and belief that Mississippi Baptists are the greatest single, co-operative body of Baptists to be found within the ranks of our Southern Baptist Convention. Therefore, we hope that our belief and feeling in this matter will have no occasion for disappointment on account of the failure of our churches to respond to this call.

We do not want to assume the role of a critic, but in all seriousness there seems to be an indifference on the part of many of our people, that is nothing short of appalling. This lethargic and indifferent spirit can be cured only by a spiritual awakening among our churches. This awakening should begin in the hearts of the pastors, the deacons and the finance committees in every church throughout the land that have not taken seriously to heart the question of denominational co-operation.

Our State Convention in co-operation with the Southern Baptist Convention voted unanimously to put on the Budget Dec. 6 to 13. Nearly four months have passed since the time set for the Every Member Canvass. Less than one-fourth of our churches have reported to date. Does this manifest a spirit of co-operation? We believe that this failure has not been due to the lack of co-operation, but in part to negligence and an oversight on the part of our people. You mean to report, but you have just put it off. We believe that each individual should count it a great privilege and joy to join hands with the 210,000 Mississippi Baptists, and march in solid phalanx with one spirit and one purpose only in mind, that of extending the Kingdom of our Lord Jesus Christ. We are under solemn obligation to do our part in this. We voted it. The task is ours. No one can take your place in this. Each man must do his part.

FIELD NOTES

First Sunday in March we supplied for Brother J. C. Parker of the Kingston Church at Laurel.

Brother Parker had received a shock from a

live wire with which his car came in contact, and was in New Orleans taking treatment at the Turo Infirmary. His people were very cordial to us, and spoke kindly of his work among them.

This is a growing church, and is in great need of more Sunday School equipment. The church is in a growing section of the city, and is destined to become one of the strong churches.

The church is doing good work through its different organizations, but is not doing all that it might do for our denominational causes, and we hope to see a marked advance in this direction soon. No doubt this will be true of them since their building program is practically all behind them. The increased equipment, which is needed, should not affect in the future their gifts to denominational causes. We believe with all of our heart that the Lord blesses the church that honors Him with a great program.

Second Sunday in March we were with our good friend and noble pastor, Bryan Simmons.

Brother Simmons had arranged for a Denominational Day with his church at Sardis. Brother Moore, one of our Sunday School workers, spoke on the Sunday School work at the eleven o'clock hour. Following his message the writer spoke, after which a delightful dinner was served on the church ground. Mrs. Yarborough spoke in the afternoon on the W. M. U. work, after which the Hazlehurst B. Y. P. U. gave a demonstration program. Following this the church went into the organization of a B. Y. P. U., organizing with twenty members.

At the evening hour we spoke to the Shady Grove congregation. This is a young church, but has made a good start, and has the promise of becoming one of our strong rural churches. They are in the midst of a building program. The church will be built of brick and thoroughly modern.

We do not know of a pastor who is doing more constructive work than our Brother Simmons. May the Lord increase his kind. All of his churches are in the country, and are on the Budget. Another fine demonstration of the fact that the Budget will work in the country church—in the small church as well as in the large church.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS MAY 1—MARCH 1

	1924-1925	1925-1926
Alabama	\$ 26,667.53	\$ 10,718.83
Arkansas	1,677.98	2,136.28
District of Columbia	1,124.68	5,132.77
Florida	20,802.17	10,430.38
Georgia	54,400.83	22,475.66
Illinois	232.22	
Kentucky	47,757.42	27,852.37
Louisiana	14,336.15	6,428.49
Maryland	10,295.89	4,762.99
Mississippi	43,151.60	18,643.73
Missouri	16,560.38	12,809.94
New Mexico	1,346.17	826.75
North Carolina	59,307.26	30,486.02
Oklahoma	11,166.54	5,725.96
South Carolina	13,188.97	12,165.23
Tennessee	27,273.84	20,479.03
Texas	15,663.85	29,996.98
Virginia	76,974.91	42,044.79
Miscellaneous	4,558.85	16,594.35
	\$446,487.24	\$279,710.55

THE GUEST HOUSE

Things are moving well at the Baptist Hospital. It is to be regretted that we have so much sickness, but we are glad to be able to care for so many of them.

The new Nurses' Home is now being occupied, much to the comfort and delight of the nurses.

For some years there has been seen the necessity for some place to care for the friends and relatives of patients at the Hospital. The old Nurses' Home has been renovated and converted into a cafeteria and rooming house. This building is right by the Hospital and this makes a very convenient arrangement.

When you bring your sick to the Hospital you will find this convenience awaiting you. Should you come to Jackson for a night you could secure a comfortable room and bed at The Guest House.

Don't forget to pray for the patients and also for the working force.

—Bryan Simmons, Secretary,
Board of Trustees.

APRIL OUR GREAT OPPORTUNITY

C. E. Burts, General Director

Cooperative Program Southern Baptists

April, the closing month of the Southern Baptist Convention year, has been traditionally the period of great financial ingathering. The Convention appeal has long been a strong appeal for our people. "Let us go to the Convention with a good record" has been our slogan.

The Cooperative Program makes provision for the special April ingathering. All moneys raised are to be paid to the whole Program and credited to each church. In view of our program of service, our needs, our numbers, and the generally favorable financial condition of our people, April offers us a great opportunity:

1. To raise the largest sum of money in a given period in the history of our denomination. It should be an easy task for Southern Baptists to raise \$1,750,000.00. Sunday, April 25, the great ingathering day, should yield the largest sum ever raised in a single day. Why not a million dollars in a single day?

2. It will afford an opportunity to give out the fullest information concerning all causes and to enlist the largest number of our people in a single effort. April should be a period not only of most generous giving, but most general and democratic giving. "A worthy contribution from every member of each church and Sunday School for the WHOLE PROGRAM" is our slogan. It will afford many a last opportunity in this Convention year to get in on a great cause.

3. We have a chance in this way to substantially reduce the debts on all our boards and institutions, state and Southwide, and to set forward our work in a great way. The love offering only partially relieved the Foreign Board. We have a chance in this April ingathering to reduce the debts of other activities as well as that of the Foreign Mission Board.

4. We have the chance to reinforce the credit of the denomination in the commercial world and safe-guard the integrity and honor of the denomination.

5. To hearten missionaries and struggling and discouraged denominational servants; also to allay bickerings, promote fellowship and the spirit of cooperation among our people.

6. A great collection in April to supplement the regular giving, which will enable us to go to the Convention with debts reduced and general financial situation improved, will give tone and spirit to our Convention and will go far towards insuring a good meeting in Houston.

Do we really want to improve our general financial condition? IF SO, APRIL OFFERS THE OPPORTUNITY.

Let us make the most of April by raising the largest sum of money in a given period for THE WHOLE PROGRAM, and all for the glory of our Lord and Master.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian
 MRS. MAX EMERY, *5th Vice-President*, Overt
 MRS. I. L. TOLER, *6th Vice-President*, Gloster

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. I. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. CHARLES AMMEN, *Mission Study*, Greenwood
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. WIRDEN, *1st District*, Canton
 MRS. H. L. MARTIN, *2nd District*, Indianola

MRS. C. LONGEST, *3rd District*, University
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point

MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

Notes from Laurel

There is no thrill like that of anticipation. How much it adds to the spice and zest of life! Anticipation? Looking forward to the coming of this chosen host of noble, Christian women to Laurel is the kind of anticipation worth reveling in. Playing the host is not new to our little city, of course. Many times guests have been entertained within our gates, leaving us a better and more progressive people because of our association and cooperation with them. But who could come into our midst and bring more sunshine, spirituality and love for the Master than the representatives of the W. M. U. from throughout our great State? Laurel not only welcomes you, but awaits your coming with eagerness.

Many Unions have very considerably sent in the names of their delegates. This is greatly appreciated by the committees in charge of assignments. If every Union in the state could do likewise right away, it would do so much toward simplifying necessary arrangements. As stated last week, send all names to Mrs. J. B. Jarvis, Chairman of the Committee on Assignments. That is the only request made of the visitors. "Send in names and come". Upon arrival there will be four local W. M. U.'s "at your beck and call". Perhaps you would like to know the names of those four presidents, real leaders, all of them: Mrs. J. C. Wright of First Church, Mrs. Jeff Collins of Kingston, Mrs. W. H. Thompson of West Laurel, and Mrs. J. H. Paef of Wausau. Each of these noble women, together with their co-workers, will leave nothing undone to make your stay in Laurel not only a pleasure but a benefit of permanent value.

The program, no session of which you can afford to miss, will begin Tuesday afternoon. This meeting, like all others, will be held in the First Baptist Church. The Young People's leaders will be in charge. Miss Willie Jean Stewart, a speaker of note, from Nashville, Tennessee, will bring one of her spiritual and informational messages. She will speak again on Thursday.

On Tuesday Dr. Ellis Fuller of Atlanta will speak. The Convention feels very fortunate in having this splendid man of God. Miss Juliette Mather, Young People's Leader of the South, whom to know is to love, will be with us throughout the three days. Her leadership and conferences will be indispensable to those interested in the Christian womanhood of tomorrow. Then too, our own Miss Pearl Caldwell, who is home on furlough from China, will be in our midst. Have you heard her tell of the Master's work through His missionaries in China? If not you must. She is an inspiration to "any one that believeth" in the cause of missions and a living evidence to any one who doubts.

There are many, many choice lessons that will be learned from those selected leaders, but even in church circles "all work and no play makes Jack a dull boy". Social entertainment, happiest kind is being planned. Lovely music will intersperse all services. The Japanese Tea on Wednesday afternoon will leave you wondering if you haven't really peeped into the Orient. Automobile rides throughout the city will leave no doubt

in your mind that Laurel is a place well worth the time you spend in it.

Come, come seeking, come praying, and above all, come giving thanks.

—The Publicity Committee.

Blue Mountain College Y. W. A. Mission School March 2-6

The faculty and students of Blue Mountain College wish to extend their thanks to those who conducted our Y. W. A. Mission School. We feel that it was a great climax for our series of training schools. After having received training in methods along various lines we needed just what the Y. W. A. Mission School gave to us—a world wide vision. We were greatly inspired and made to realize more forcibly than ever before the great work and needs of our missionaries.

We feel that this was a week of no little importance in our school activities. The members of the Y. W. A. are persuaded to believe that they can carry on their work in a more efficient way after having received a more accurate knowledge of the work and a deeper impression as to the importance of Y. W. A. and W. M. U. organizations.

All of the workers were on the Campus Tuesday morning ready to begin their work. The following classes were taught each day:

Y. W. A. Methods and Conferences for G. A., R. A., Sunbeam leaders, Miss Frances Traylor, Jackson.

Gospel Triumphs in Argentina and Chile, Miss Juliette Mather, Birmingham.

"Experiences in China", Miss Addie Estelle Cox, Kaifeng, China.

"Along the Highway of Service", Mrs. W. Y. Quisenberry, Clinton, Miss.

We considered it a great privilege to have Miss Addie Cox of China relate to us her experiences as a missionary. She spoke to us on Wednesday and Friday mornings at the usual chapel hour. Aside from the great vision of China which she gave us as she spoke, she delighted us with a Chinese bridal costume which she wore.

It is needless to say that we always feel honored to have Miss Juliette Mather speak to us. On Tuesday and Thursday mornings she carried us to the mountain top with inspiring messages.

During this week we enjoyed some social features along with our work. On Wednesday afternoon the Y. W. A. general officers and circle leaders gave a tea in honor of the mission school faculty. Delightful music, readings and games helped to make the occasion more enjoyable. Other little social affairs given during the week were also enjoyed.

As we look back over this year of school activities this week will stand out as one of the most helpful and delightful.

Miss Traylor, Miss Mather, Miss Cox, Mrs. Quisenberry, we love you; we can't forget you; we want you to come again.

—Doris Searcy,
General Y. W. A. President.

A Little Word from Lowrey Memorial and Tippah County Association

The quarterly rally of our associational W. M.

U. was held at Blue Mountain March 3rd. As the week beginning the 2nd was given to a Mission Training School in the college we planned our meeting to catch the workers who were to be here. Miss Lackey being unable to come Mrs. Quisenberry had her place on our program and gave us a great message of the work in Japan. Miss Juliette Mather followed in one of her best addresses while our Miss Traylor spoke briefly inviting us to the State Meeting. These all came in the afternoon.

The morning session was opened with a beautiful devotional period led by Miss Dorris Searcy, President of the College Y. W. A. After a business session a Home Mission playlet was given, entitled, "The Rescued Envelope". We then adjourned to the college chapel to hear Miss Addie Estelle Cox in a splendid presentation of her personal experiences in China, closing the morning session at the church with a conference on methods.

A delicious lunch was served to about one hundred, including the college faculty who were our guests also.

Lowrey Memorial W. M. S. has long had the custom of observing the seasons of Prayer. The January season was of unusual interest and perhaps more largely attended than before. Beginning Monday and running through Friday the circles leading in turn, furnishing the programs. Sixty-one were reached during the week and sixty-eight contributed \$205 to the Lottie Moon offering. The spirit was fine, as each hour was filled with information, inspiration and worship.

Our March session was well attended. We began the week with our regular monthly meeting programs and business session, followed by four programs furnished by the circles. Our minds were refreshed by the study of our home Mission work and our hearts were enlisted in the needs of our work. This time fifty-four people attended one or more meetings. The offerings being \$136.50. The church was moved by the announcement of the women's meetings to make a love offering for the debt on our Home Mission work. We expect to be represented in the State W. M. U. Meeting April 6-8, Laurel.

I AM A HAPPY MAN

Ben Cox

At 7 o'clock this morning the 'phone rang, and a voice said, "I am a happy man." It was the voice of a Baptist preacher of Texas who came to Memphis three days ago in deep trouble because of his son. The boy had been in Memphis a short time, when he got in with bad associates, was arrested and sentenced to the workhouse for nine months.

The matter was presented at the Noon Prayer Meeting, next day, and immediately after the meeting, he and I went to see the Attorney General. He very graciously recommended a pardon and the father left for Nashville that night with the letter, and one from me to the Governor also.

Our request was granted, and he leaves for Texas tonight.

CHURCHES NOT REPORTING

We are giving below the list of churches in each Association which have not reported Every Member Canvass for 1926. No doubt many churches included in this report have made the Every Member Canvass, or if they have not made the canvass have pledged to the 1926 Program. It is impossible for us to keep a complete record of all the churches which have made the canvass, or who have pledged, unless you report same to us. Will not every church which has made a pledge report to us at once? We want to know where we are, and where we stand. Read the list of churches appearing under your Association, and if you find your church listed you will know that we have not received a report from you. Therefore, let me urge you, for the sake of the cause, if your church has made the canvass let us have the report. In case it has not, will you not make an effort to put on the canvass between now and April the 15th? Brethren, this is important. Please do not fail us.

J. S. Deaton.

ALCORN COUNTY ASSOCIATION

Antioch
Bethlehem
Brush Creek
Cane Creek
Fair Haven
Glendale
Harmony
Jacinto
Kemp
Love Joy
Lone Oak
Liberty Hill
Mays Creek
Shiloh
Shady Grove
Tuscumbia
West Corinth
Union

BAY SPRINGS ASSOCIATION

Antioch
Bethel
Bethel
Cedar Creek
Concord
Decedar
Dushan
Ebenezer
Eden
Fellowship
Lake Como
Mossville
Montrose
Mt. Nebo
New Home
Poplar Springs
Randal Hill
Stringer
Sylvarena
Union Seminary
Vernon

BOLIVAR COUNTY ASSOCIATION

Boyle
Benoit
Beulah
Cleveland
Gunnison
Immanuel
Merigold
Pace
Shelby
Shaw
Skene
Rosedale

BENTON COUNTY ASSOCIATION

Ashland
Bethlehem
Bluff Springs
Curtis Creek
Canaan
Flat Rock
Lonoke
New Hope
New Prospect
Pleasant Hill

COLUMBUS ASSOCIATION

Bethel

Cedar Bluff
Columbus, First
Columbus, East End
Hebron
Mayhew
Mt. Zion
New Salem
Pheba
Pleasant Hill
Border Springs
West Point

COPIAH ASSOCIATION

Carpenter
Gatesville
Harmony
Hopewell
Poplar Springs
Pearl Valley
Rocky Hill
Rockport
Spring Hill
Zion Hill

COVINGTON COUNTY ASSOCIATION

Willow Grove
Lebanon
Cold Springs
Calhoun
Sanford
Belmont
Williamsburg
Leaf River
Mt. Horeb
Siloam
Union

CHICKASAW COUNTY ASSOCIATION

Arbor Grove
Bethel
Buena Vista
Center Hill
Egypt
GAL TWO
Mt. Olive
Providence
Sparta
Pleasant Ridge
Parkersburg
Shiloh
Van Vleet

COLDWATER ASSOCIATION

Trinity

CLARKE COUNTY ASSOCIATION

DeSoto
Harmony
Hepsebeth
Knights Valley
Mt. Rose
Mt. Zion
Northrup Chap.
Oak Grove
Pachuta
Phalti
Pleasant Grove
Pine Hill
Quitman
Souenlovie
Stonewall
Union

CARROLL COUNTY ASSOCIATION

Calvary
Carrollton
Centerville
Coila
Fair View
Harmony
Hickory Grove
Liberty
Mt. Pisgah
Mt. Vernon
McCarley
New Bethel
New Jerusalem
New Salem
New Shiloh
North Carrollton
Vaiden

CALHOUN COUNTY ASSOCIATION

Antioch
Antioch (La.)
Banner
Bethany
Bethel
Bentley
Big Creek
Calhoun City
College Hill
Concord
Derma
Duncan Hill
Gaston Springs
Macedonia
Meridian
Midway
Mt. Comfort
Mt. Moriah
New Liberty
Mt. Tabor
New Prospect
Old Town
Parker
Pilgrim's Rest
Pittsboro
Pleasant Ridge
Poplar Springs
Providence
Rocky Mount
Sarepta
Shiloh
Spring Creek
Turkey Creek
Union Grove
Vardaman

CHOCTAW COUNTY ASSOCIATION

Bethany
Bethlehem
Blythe Creek
Bluff Springs
Crape Creek
Ebenezer
Fellowship
Fentress
French Camp
McCurtains Creek
Spring Hill
Weir
Wood Springs

DEER CREEK ASSOCIATION

Cary
Isola
Louise
Midnight
River Side

DELTA ASSOCIATION

Belen
Birdie
Brazil
Crowder
Darling
Friendship
Lambert

Marks
Sumner
Tutwiler
Vance
Walnut
Webb

FRANKLIN ASSOCIATION

Bude
Concord
Damascus
Eddiceton
Hopewell
Lucien
Meadville
McCall
Mt. Zion
Natchez, First Church
New Hope
O Zion
Pleasant Valley
Providence
Ramah
Rosetta
Roxie
Sarepta
Spring Hill
Union

GRENADA COUNTY ASSOCIATION

Elliott
Grenada, Second
Holcomb
Providence
Pleasant Grove

GREENE COUNTY ASSOCIATION

Avera
Antioch
County Line
Bethany
Cedar Grove
Fellowship
Johnson Creek
Indian Hill
Leaf
Leakesville
McLain
Piave
Macedonia
Pleasant Hill
Sand Hill
Sweet Water
Royce
Salem (East)
Salem
Unity
Washington
Camp Tatum

GEORGE COUNTY ASSOCIATION

Agricola
Lucedale
Shady Grove
Union
Rocky Creek

GENERAL ASSOCIATION

Mt. Vernon
Lake Como
Bethel
Dushan
New Zion
Effices
Beaverdam
Pleasant Ridge
New Home
Hebron
Little Rock
Ebenezer
Pine Bluff
Mt. Nebo
Hopewell
Oschlo
Good Hope
Soso
Robert Ishee
Indian Springs

Midway
Clear Creek
Antioch
L. B. Smith
Mrs. Cleveland
High Hill
Sharon
Bethlehem
Salem
Rock Branch
New Providence
C. W. McMullan
Greenland
Pleasant Hill
Providence
Poplar
New Ireland
Pinkney
Mt. Carmel
Poplar Springs

HOLMES COUNTY ASSOCIATION

Antioch
Bowling Green
Beulah
Central
County Line
Ebenezer
Goodman
Harlands Creek
Lexington
Mt. Pleasant
Mt. Vernon
Oak Grove
Pickens
Pleasant Ridge
Saron
West

HINDS COUNTY ASSOCIATION

Byram
Chapel Hill
Griffith Memorial
Learned
New Salem
Pocahontas
Raymond
Salem

HARRISON COUNTY ASSOCIATION

Gallilee
Gulfport, Grace Memorial
Morris Hill
Persimmon Hill
Lyman

HANCOCK COUNTY ASSOCIATION

Crane Creek
Corinth
Gainesville
Lakeshore
Napoleon
Westonia

JONES COUNTY ASSOCIATION

Indian Springs
Centerville
Soso
Harmony
Sandersville
Oak Grove
Corinth
Fairfield
Lowery Creek
West Laurel
Mt. Oreal
Tuckers Crossing
New Bethany
Moselle
Sharon
Pleasant Ridge
Shelton
Summeland
Heidelberg
Shady Grove
Pine Grove

Ovett
Bethlehem
P. Grove, Jasper County
Beulah
Fethel
Fellowship
Antioch
Blodgett
Marshall
Mt. Olive
Pleasant Ridge
County Line

JEFFERSON DAVIS COUNTY ASSOCIATION

Antioch
Bassfield
Bethany
Carson
Ebenezer
Hathorn
Hebron
Hepziba
Oak Grove
Phalti
Society Hill
Victory
Trony's Chapel
Dublin
Whitesand

JACKSON COUNTY ASSOCIATION

Escatawpa
Kreole
Latimer
Moss Point, First
Ocean Springs
Pecan

KEMPER COUNTY ASSOCIATION

Antioch
Bay Springs
Binnsville
Blackwater
Center Ridge
DeKalb
Electric Mills
Friendship
Philadelphia
Salem
Stonewall
Scooba
Union Hill
Wahalak

KOSCIUSKO ASSOCIATION

Bear Creek
Bowlin
Berea
Carson Ridge
Center
Doty Springs
Ebenezer
Ethel
Edgefield
Friendship
Harmony
Hebron
Jerusalem
Kosciusko, First
Kosciusko, Second
Long Creek
Macedonia
McCool
New Hope
New Harmony
New Salem
Pilgrim's Rest
Pine Bluff
Pleasant Ridge
Stump Ridge
Samaria
Spring Dale
Unity
Yockanookany
Zama

LAUDERDALE COUNTY ASSOCIATION

First Church, Meridian
Forty-first Avenue, Meridian
Eighth Avenue, Meridian
Poplar Springs
Oak Grove
Long Creek
Hickory Grove
New Hope
Bethany
Causeyville
Marion
Arkadelphia
Mt. Olive
Goodwater
Midway
Hebron
Toomsaba
Mt. Horeb
Mt. Vernon
Daleville
Concord
Russell
Pine Grove
Mt. Gilead
Salem

LEE COUNTY ASSOCIATION

Auburn
Belden
Birmingham
Bissell
Camp Creek
Macedonia
New Hope
New Macedonia
Oak Hill
Pleasant Hill
Pontocola
Saltillo
Sherman
Temple's Chapel
Uclatubba
Union Hill
Verona

LEAKE COUNTY ASSOCIATION

Carthage
Cedar Grove
Corinth
Friendship
Good Hope
Mt. Carmel
New Hope
Pearl Hill
Pleasant Grove
Pleasant Hill
Plymouth
Renfro
Rocky Point
Salem
Springfield
Tuscola
Wake Forest
Walnut Grove

LAWRENCE COUNTY ASSOCIATION

Antioch
Bethel
Bismark
Calvary
Carmel
Crooked Creek
Monticello
New Hebron
New Hope
Nola
Oakvale
Oma
Saul's Valley
Shiloh
Silver Creek
Sontag
Wanilla

LEBANON ASSOCIATION

Baxterville
Bond

Brooklyn
Calvary
Central
Clyde
Corinth
Dixie
Eastabuchie
Greenville
Green's Creek
Good Hope
Hattiesburg First
Hattiesburg Main Street
Helena
Hickory Grove
Macedonia
McLaurin
Mt. Zion
Oral
Pearce's Creek
Petal-Harvey
Perkinson
Purvis
Providence
Red Hill
Richburg
Sumrall
Zion Hill

LIBERTY ASSOCIATION

Antioch
Center Ridge
Center Grove
Coyett
Elim
Falling Creek
Hurricane
Liberty
New Bethel
Pleasant Hill
Pleasant Grove
Pine Grove
Rolling Creek

LINCOLN COUNTY ASSOCIATION

Arlington
Bethel
Big Springs
Bogue Chitto
Brookhaven
Calvary
Fair River
Friendship
Gum Grove
Harmony
Heuck's Retreat
Holly Springs
Little Bahala
Macedonia
Moak's Creek
Mission Hill
Montgomery
Mt. Moriah
Mt. Pleasant
Mt. Zion
New Prospect
New Sight
Norfield
Pearl Haven
Philadelphia
Pleasant Hill
Pleasant Grove
Shady Grove
Topisaw
Union
Union Hall
Wellman

LAFAYETTE COUNTY ASSOCIATION

Abbeville
Bethel
Bluff Springs
Clear Creek
Concord
Dillard
Harmony
Midway
New Prospect

New Hope
Paris
Shiloh
Taylor
Tula
Yellow Leaf
Union

**LANDMARK MISSIONARY
ASSOCIATION**

Bethel
Big Creek
Bleakley Creek
Cooley Springs
Hickory Grove
Liberty (Cov. Co.)
Mt. Nebo
Mt. Vernon
Mulberry
Mt. Mariah
New Home
New Prospect
Providence
Spring Hill
Shady Grove
Sharon
Station Creek
Smyrna
Tiger Creek
Union
Zion Hill
Good Hope
Lebanon

MISSISSIPPI ASSOCIATION

Amite River
Bethel
Berwick
Dry Fork Union
East Fork
Ebenezer
Fort Adams
Gillsburg
Glading
Hebron
Mt. Olive
Mt. Pleasant
Mt. Vernon
Mars Hill
New Zion
Pioneer
Robinson
Stephenson
Terry's Creek
Woodville
Zion Hill

**MARSHALL COUNTY
ASSOCIATION**

Alexandria
Byhalia
Carey Chapel
Cornersville
Chewalla
Holly Springs
Philadelphia
Pleasant Grove
Salem
Potts Camp
Spring Hill
Temperance Hill
Mt. Moriah
Clear Creek

**MONTGOMERY COUNTY
ASSOCIATION**

Bethlehem
Bethsaida
Bethany
Duck Hill
Hays Creek
Kilmichael
Milligan Springs
Mission
Mulberry
New Liberty
Prospect
Poplar Springs
Popular Creek
Shiloh

MARION COUNTY ASSOCIATION

Antioch
Bunker Hill
Cedar Grove
Clear Creek
Columbia
East Columbia
Edna
Foxworth
Goss
Holly Springs
Hurricane Creek
Improve
Kokomo
New Hope
Oloh
Pinebur
Sandy Hook
Shiloh
White Bluff

MONROE COUNTY ASSOCIATION

Aberdeen
Amory
Athens
Becker
Central Grove
Center Hill
G. Springs
Gattman
Harmony
New Prospect
Quincy
Splunge
Grg. Chapel

**MT. PISGAH REGULAR
ASSOCIATION**

Beulah
Cross Roads
Cedar Grove
Ephesus
Ebenezer
Good Hope
Hazle
Hebron
Hope Well
High Hill
Lawrence
Little Rock
Midway
New Ireland
New Prospect
New Providence
Poplar
Pickney
Pine Bluff
Pine Ridge
Pleasant Ridge
Providence
Pleasant Hill
Rock Hill
Sulphur Springs
Sardis
New Zion
Bethany
Canaan
Macedonia
Pine Bluff
Hope
Hopewell
Mt. Zion

NEW CHOCTAW ASSOCIATION

Bethany
Canaan
Macedonia
Pine Bluff
Hope
Hopewell
Mt. Zion

**NESHOPA COUNTY
ASSOCIATION**

Bethsaida
Bluff Springs
Burnside
Center Hill
County Line
Deemer
Dixon
East Philadelphia
Ebenezer
Linwood
McDonald
Mt. Carmel
Mt. Sinai

Neshoba
New Black Jack
New Harmony
New Hope
Philadelphia
Pearl Valley
Pleasant Dale
Providence
Salem
Spring Creek
Stallo

**NEWTON COUNTY
ASSOCIATION**

Center Ridge
Decatur
Good Hope
Hickory
Liberty
Mt. Pleasant
Mt. Vernon
Oakland
Rock Branch

**ITAWAMBA COUNTY
ASSOCIATION**

Bethany
Fairview
Fulton
Mt. Pisgah
New Home
Providence
Salem
Union Grove

**NOXUBEE COUNTY CHOCTAW
ASSOCIATION**

Brooksville
Concord
Elim
Elong
Little Bethel
Macon, First
New Bethel
Ruhama
Shuqualak
Calvary
Dry Creek
New Bethel
Pleasant Ridge
Salem
Vernon
Noxubee
Yellow Creek

**OKTIBBEHA COUNTY
ASSOCIATION**

Bell's School House
Chestnut Grove
Cypress
Double Springs
Long Branch
Morgan's Chapel
New Hope
Pleasant Ridge
Salem
Self Creek
Wake Forest

OKTIBBEHA ASSOCIATION

Bluff Springs
Beat Line
Corinth
Cross Roads
Enon
Fellowship
Greenland
Herbert
Liberty
Macedonia
Mt. Nelson
Mt. Nebo
Pine Forest
Pine Grove
Pleasant Grove
Ocoila
Rock Creek
Sardis
Vardaman
West Kemper
Oak Grove

Union
Zion
Dry Creek
Pleasant Ridge

**PEARL RIVER COUNTY
ASSOCIATION**

Bethel
Barth
Cedar Grove
Derby
Henlyfield
Juniper Grove
Liberty
New Palestine
Orvisburg
Oak Hill
Olive
Pine Grove
Steep Hollow
Spring Hill
Sycamore
Union
White Sand
West Union

**PERRY COUNTY MISSIONARY
ASSOCIATION**

Arlington
Beaumont
Brewer
Calvary
Corinth
Indian Springs
Good Hope
Oak Grove
Corinth
Prospect
Progress
Runnelstown
Seminary
Union

PANOLA COUNTY ASSOCIATION

Batesville
Fredonia
Good Hope
Hebron
Liberty Hill
Longtown
Pecan Lake
Pilgrim's Rest
Pope
Shadey Grove
White Oak Grove

**PRENTISS COUNTY
ASSOCIATION**

Baldwyn
Chandlers Chapel
Gastons
Ingrams Cross Roads
Mt. Olive
Oak Hill
Osborne Creek
Pleasant Grove
Thrasher
Wheeler

PIKE COUNTY ASSOCIATION

Bala Chitto
Bluff Springs
Bogue Chitto
Fernwood
Friendship
Holmesville
Johnston
Magnolia
Central McComb
East McComb
First McComb
South McComb
Navilla
Osyka
Silver Creek
Summit
Tangipahoa
Thompson
Union

**PONTOTOC COUNTY
ASSOCIATION**

Algoma
Cherry Creek
Center Hill
Cary Springs
Duncan Creek
Emanuel
Eeru
Friendship
Furrs
Locust Hill
Longview
Oak Hill
Pontotoc
Piney Grove
Randolph
Spring Hill
Shady Grove
Tuhnpike
Toxish
Toccopola
Wallfield
Woodland
Zion

RIVERSIDE ASSOCIATION

Carson Chapel
Clarksdale
Lula
Wild Wood
Riverside

RANKIN COUNTY ASSOCIATION

Antioch
Bethel
Briar Hill
Brandon
Cato
Clear Branch
Clear Creek
County Line
Dry Creek
Fannin
Finkbine
Galilee
Hickory Ridge
Leesburg
Liberty
Mizpah
Mt. Creek
Mt. Pisgah
New Prospect
Oak Dale
Pearson
Richland
Rock Bluff
Rock Hill
Star
Union

**SUNFLOWER COUNTY
ASSOCIATION**

Bethel No. 3
Bethel No. 5
Blaine
Doddsville
Holly Grove
Indianola
Porter's Bayou
Roundaway
Nora Smith Memo.
Sunflower Plantation
Wade
Immanuel
Lombardy

SCOTT COUNTY ASSOCIATION

Bethlehem
Branch
Clifton
Forest
Hillsboro
Hebron
Homewood
Hopewell
Jerusalem
Line Creek
Liberty
Morton

Mt. Olive
Oak Grove
Pleasant Ridge
Pulaski
Ridge
Springfield
Steel
Sand Ridge
Salem
Union

**SIMPSON COUNTY
ASSOCIATION**

Antioch
Athens
Bethlehem
Beulah
Corinth
D'Lo
Dry Creek
Everett
Gum Springs
Harrisville
Jupiter
Macedonia
Mt. Zion
New Bethlehem
New Hope
New Zion
Oak Grove
Palestine
Pine Grove
Pinola
Pleasant Hill
Saratoga
Siloam
Stonewall
Strong River
Wethersby

SMITH COUNTY ASSOCIATION

Beulah
Burns
Beaver Dam
Center Hill
Clear Springs
Concord
Fellowship
Good Hope
Good Water
Harmony
High Hill
Leaf River
Liberty
Mt. Carmel
Mt. Pleasant
Mt. Zion
Mize
Mineral Springs
New Sardis
Oak Grove
Pleasant Hill
Pine Union
Rocky Hill
Raleigh
Rose Hill
Sardis
Salem
Shady Grove
Sharon
St. Ela
Sylvan Grove
Sylvarena
Taylorsville
Union
Walnut Grove
White Oak
Zion

TALLAHATCHIE ASSOCIATION

Ashland
Ascalmore
Bethany
Cowart
Corinth
Spring Hill
Scotland
Philipp
New Goshen

TISHOMINGO ASSOCIATION

Bethlehem
Burnesville
Eastport
Forked Oak
Highland
Golden
Iuka
Mt. Vernon
New Bethel
New Liberty
New Prospect
Red Bud
Paden

TATE COUNTY ASSOCIATION

Evansville
New Hope
Salem

TIPPAH COUNTY ASSOCIATION

Tiptersville
Dumas
Mt. Olive
Oakland
Falkner
Shady Grove
Academy
Lebanon
Concord
Pleasant Ridge
Mt. Moriah
Macedonia
Palmer
Chalybeate
Ripley

UNION COUNTY ASSOCIATION

Amaziah
Beech Springs
Bethel
Blue Springs
Beulah
Enterprise
Fredonia
Fellowship
Glenfield
Harmony
Ingomar
Liberty
Macedonia
Mt. Gilead
Mt. Pleasant
Myrtle
New Albany
New Prospect
New Harmony
New Hope
Old Oak Grove
Oak Grove
Pleasant Dale
Pleasant Ridge
Pleasant Hill
Zion Hill

UNION ASSOCIATION

Antioch
Beech Grove
Bethesda
Brushy Fork
Elmo
Fayette
Fellowship
Hermanville
Old Salem
New Providence
Pattison
Peidmont
Port Gibson
Red Lick
Unity
Union Church

WAYNE COUNTY ASSOCIATION

Bethlehem
Buckatunna
Chaperal
Chason
Clara
Clear Creek
Chicora

Denham
Hiwannee
Mt. Zion
Ever Green
Eucutta
Pleasant Grove
Shady Grove W.
Shady Grove E.
Thompson Creek
Waynesboro
State Line
Zion Rest

**WALTHALL COUNTY
ASSOCIATION**

Centerville
Enon
Mesa

**WASHINGTON MISSIONARY
BAPTIST ASSO. OF REGULAR
BAPTISTS**

Washington
Mt. Pisgah
Sand Hill Evans Creek
Holmes
Sweet Water
Palestine
Howell
Corinth
Pilgrim's Rest
New Hope

**WINSTON COUNTY
ASSOCIATION**

Mt. Pleasant
Oak Grove
Liberty
Louisville
Mt. Carmel
Murphy's Creek
Poplar Flat
Shiloh
Yellow Creek
Macedonia
Sardis
Calvary
Hopewell
Good Hope
Unity
Antioch
Bethel
High Point
Enon
Holly Grove
Harmony
Union Ridge
Plattsburg
Loakfoma

**YALOBUSHA COUNTY
ASSOCIATION**

Bethel
Big Springs
Clear Springs
Coffeeville
Dividing Ridge
Elam
Hopewell
Leggo
Mt. Gilead
New Hope
New Liberty
Oakland
O'Tucalofa
Pine Grove
Pilgrims Rest
Pleasant Grove
Scobey
Tillatoba
Wayside
Water Valley

**ZION MISSIONARY
ASSOCIATION**

Bethel
Spring Hill
Fellowship
Bluff Springs
Spring Creek
Hebron

Pleasant Hill
Pilgrims Rest
Eupora
Mathiston
Shady Grove
Sapa
Montevista
Philadelphia
New Hope
Harmony
Mt. Zion
Cross Roads
Walthall
Mt. Vernon Tomnolen
Double Springs Sabougla

The following are the schools that have reached the A-1 Standard during February: Columbia, Leland and Florence. Who will be the next one to send in an application for the Standard? We want to see the number of Standard schools increase considerably over last year's number, which was 24. It will be worth the time and effort put forth trying to attain it.

The newest feature of our Sunday School work and one that is destined to have a very prominent part in all of our thinking is the Daily Vacation Bible School. We are giving below a list of the churches with the pastors where Daily Vacation Bible Schools were held last year and reported to our office:

15th Avenue, Meridian—Dr. J. C. Owen.

41st Avenue, Meridian—J. C. Richardson.

First Baptist, Meridian—L. R. Christie.

First Baptist, Tupelo—D. I. Purser.

First Baptist, Jackson—W. A. Hewitt.

Mt. Olive Baptist—A. S. Johnston.

West Laurel Baptist—W. H. Thompson.

First Baptist, Hattiesburg—W. F. Yarborough.

First Baptist, Oxford—F. M. Purser.

First Baptist, Pontotoc—E. L. Davis.

Clarksdale (Interdenominational)—M. C. Vick.

Starkville—J. D. Ray.

Booneville—C. J. Ohander.

Dr. Homer L. Grice of the Baptist Sunday School Board has completed several text-books since last year which will be of great benefit to D. V. B. S. workers. One of his best books is "The D. V. B. S. Guide", which is to the D. V. B. S. work what the Normal Manual is to the Sunday School work. Our pastors over the state should give very serious consideration to this phase of work and begin planning now for the time when the school will be held. Our boys and girls from 5 to 16 need something during the summer months that will give them some wholesome recreation, mental training and spiritual development to supplement what our Sunday Schools are doing. That is just what the D. V. B. S. work does. Write for some of the free literature and also get the guide and thoroughly inform yourself as to just what it is and what it proposes to do.

Mississippi Woman's College Y. W. A.

This week marked the beginning of new mission study books. During the year every girl wins at least two seals to be put on her Y. W. A. Diploma and when she receives her A. B. Degree, her religious Diploma is filled out too. One could be received without the other, but when they go hand-in-hand that girl is more able to put her life where it can be of the most service.

The B. Y. P. U. Study Course was a great success. Lessons were learned that will not be soon forgotten. Many students received Diplomas and seals. The B. Y. P. U. council entertained the Leaders, Mr. Wilds, Miss Buchanan and Rev. Youngblood, with a dinner party at the Hattiesburg Hotel at the close of the Study Course.

The coming of these workers always means so much to the Woman's College, and their visit this time seemed to do more good than ever before. Even now, we are looking forward to their coming again.

Glee Club Opens Season

On the night of February 23, the first program of the season was rendered by the Woman's College Glee Club, at Ellisville, Mississippi. Much appreciation was manifested by the audience. Mrs. Roeder, the director, deserves much credit for the success of the program.

South Mississippi's Sweetest Warblers, as the Glee Club is called, are planning several interesting flights from their nest during the season, and hope to tour the greater part of Mississippi.

Washington Entertainment

The most unique affair ever given at the Woman's College was when the matron and girls of Dockery Hall entertained the Faculty. All the girls were dressed in colonial costume, some representing gentlemen and some ladies. In the receiving line were: George and Martha Washington, John and Mrs. Adams, Betsy Ross and a few others.

A four course dinner was served and during the courses a most attractive program, consisting of songs, an exhibition of the minute men and the making of the first flag, was rendered by the girls.

Time to leave this happy place came all too soon, and each member of the faculty said they had had the best time of the year.

—Bertie Thompson, Reporter.

THE JUDGMENT OF THOSE WITHOUT: SOME LEGENDS CONCERNING BAPTISTS

By Dr. J. H. Rushbrooke

"Goodwill", the organ of the British Council of the "World Alliance for promoting international friendship through the Churches", has, in its issue of January 15th, an article on Rumania.

The writer refers to the "political and material difficulties under which the non-Rumanian churches, more than any others, are laboring" and states that in addition there are "internal troubles, especially those aroused by the sects now spreading

everywhere, which originally came over from America, especially the Baptists and Adventists". Of the Adventists I know little; but the Baptists I do know, and the reference to them is simply perverse. In more than one country of Europe their critics (disturbed by their energetic preaching and the popular response to it) are trying to fix upon them the stigma of "a foreign religion" or an "American sect". The facts refute the legend. In the smaller Rumania of pre-war days Baptists were few, but the few did not originate from the States. Most of the Baptists in the enlarged Rumania live in territories acquired after the war. During the period of Hungarian rule German-speaking and Magyar-speaking Baptists had influenced men of the Rumanian race; and when the change of frontiers came about many thousands of Baptists were transferred. The great majority were in organized churches of Rumanian membership under Rumanian leadership; nor had these people ever seen or heard a Baptist from America. A few Americans of Rumanian descent have since come over and worked for a short time, but such could be counted on the fingers of one hand. American post-war assistance has been the fraternal help of fellow-believers offered to a definitely native movement, whose autonomy has been carefully respected. The article (by Dechant Pfarrer R. Honigberger) contains otherwise much valuable information, and it is peculiarly interesting as a revelation of the way in which practically all groups except the "sects"—the writer cannot allow to Baptists the name of "Church"—value State connection and support.

In the same review Professor Stefan Zankow writes on Bulgaria. Baptists again come under the lash. There are few of them in the land, but evidently they count for more than their mere numbers suggest. (With them are named Congregationalists and Adventists.) The assumption of Professor Zankow is that "exceedingly generous monetary assistance from the United States" and "missionaries (who are even today of exclusively American origin)" explain the success of Protestant propaganda. So far as Baptists are concerned, the explanation fails. Bulgarian Baptist origins are due to German colonists from Southern Russia, to Russian Baptists expelled during the Czarist period through the influence of the Orthodox Church, and to a spontaneous movement among Bulgarians themselves due to their reading of the New Testament. Some fraternal aid has been furnished by American Baptists, but the driving force of the movement is Bulgarian and its leading preachers are natives.

Other articles reveal conditions curiously at variance with British and Americans' ideas. Of Lithuania, for example, Superintendent Yokubenas tells—with appreciation—that "the clergy of every religious community—including even the Jews—all receive as civil servants the same pay from the State". Again I

remark that Baptists are few in the land—Superintendent Yokubenas has perhaps not heard of them—but they are a "religious community"; and the all-inclusive "every" becomes inaccurate through their presence. However few, they are bearing a necessary witness to the fact that the Church of Christ is not a department of the State, nor its ministers "civil servants".

Norway is considered by another correspondent, who is warmly appreciative of the Free Churches, including the Baptists. "The relation between the State Church and the Free Churches is friendly. What the Free Churches are missing compared with conditions in England and America is that complete freedom and consideration which the Free Churches in those countries enjoy". It is a little surprising that a writer on Poland (who even names the town of Lodz) should apparently know nothing of Baptists, unless a reference to "the agitations of the numerous sects" is intended to cover them.

"Goodwill" is the organ of a movement in which British Baptists participate, the aim of which is to enlist the churches on behalf of international friendship. There is some risk that the movement may be manipulated in other interests. I was grieved to learn that when its national council was formed in Rumania the Baptists were simply ignored, nor have they been subsequently included. I earnestly hope that the tendency to use the influence of the Alliance, and the columns of its British organ, against them, will be promptly and effectually checked. They cannot be acknowledged as a "Church" in some lands where their support is valuable, and gibbeted as a "sect" in others where they are relatively weak.

POLITICAL AND RELIGIOUS CONDITIONS IN ITALY AND ROUMANIA

J. F. Love, Cor. Sec'y.

It is important that the Baptist people of America, indeed that all Americans, shall understand as fully as possible political conditions which exist and are developing in Italy and Roumania where American Christians have mission work in which they are greatly interested.

For a good long while some of the Roumanian officials in high places, and many of the military police, known as gendarmes, in Roumania, being under the influence and incitement of Greek Orthodox priests, have interfered with religious work in Roumania to which American Baptists and other American bodies are contributing. Our Baptist brethren in Roumania, in whom Southern Baptists are particularly interested, have perhaps been the chief sufferers. Their work has been interrupted, many of them have been arrested, imprisoned and beaten for no justifiable cause.

We should say here what all Baptists understand perfectly, and all who know Baptists well understand perfectly, that the Baptists of Roumania have no purpose and no plans

which in any respect conflict with good citizenship. Baptists have in no country of the world a political organization which seeks to conspire against the government, or to evade the duties of loyal citizenship, and Baptists in Roumania, or anywhere else do not ask anything for themselves which they do not ask for everybody else on the same terms.

Baptists in Italy and Roumania and the world do, however, ask for absolute freedom of conscience to worship God according to the dictates of their conscience and the privilege of preaching the gospel unmolested by civil or ecclesiastical hand. They do not ask any peculiar protection of the state, and will not receive state bounties for the support of their ministry or their work. They simply ask that in return for loyal citizenship, they be given religious liberty. This is so well understood in America that it will seem amazing to every American that one should find it necessary to set it down in this article. Even the Greek Orthodox, many of whom came from Roumania to America, and the Roman Catholics, great numbers of whom came from Italy, understand this American principle, and enjoy here all the privileges that anybody else enjoys. If the inalienable rights which American Baptists, Methodists and others are seeking for their brethren and sisters in Italy and Roumania, were denied the Roman Catholics or Greek Orthodox in this country, the Baptists would fly to their defense and demand that the state should keep its hands off the conscience of these people whose religious organizations have their headquarters in Europe. Baptists are only asking for themselves that which they demand for everybody else wherever they have a voice which can claim the ears of law-makers and administrators of law.

This law of religious liberty in America is so inwrought into the thought of America, so presupposed by everybody, that our law books, constitutions and the like can state it in one or two short, clear, unmistakable sentences.

But take Roumania. There is now pending before the Roumanian law-makers a document which is called the LAW OF CULTS, in which is defined religious liberty and the restrictions of religious liberty. It requires ten pages written single space letter paper to carry this law! It has seventeen sections and forty-eight sub-sections. The main sections deal with such subjects as "General Dispositions", "Relations with Foreign lands", and with "Authorities of State", "Citizenship", "The Juridical Rights of Cults", "The Relation of the Cults with the State", "Control of the State", "Taxes for Cults", "Relations between the Cults", "Procedure in connection with a change of religion", "Division of property", etc.

This lengthy and intricate piece of proposed legislation analyzed classifies the religions of Roumania, first, as State recognized Cults. Under which is stated that such are under the control and supervision of

the state. Their chief officers cannot function unless, or until acknowledgement has been made of the state's right to enforce their discipline, their right to impose taxes on their members, and to receive grants from the state to supplement these taxes, etc. Under "Cults" is included Greek Catholic, Catholic of Latin and Armenian rights, (or Roman Catholic Church), Reformed, (or, as I understand it, a type of Presbyterian), Unitarian, Lutheran, Armenian Gregorian, Jewish, Mohammedan. Other religious bodies may be admitted into this union of church and state by presenting to the Ministry of Cults a proper statement and accepting the above state control, etc. These then, of course, receive state aid. Every one who knows the Baptists, knows that they cannot accept these terms, and to do so would be to sin against God and their conscience.

Therefore, this law puts Baptists and several other religious denominations in Roumania under the ban and creates for them cruel and endless hardship, and for their work many difficulties.

Greek Catholicism is in a peculiar way recognized as the state church and favors are bestowed upon it, a recognition given to its priests, and provision made for its peaceful prosecution of its work which is not, to the same extent, extended to the other so-called "cults", even those which have accepted state control. Greek Catholicism has, therefore, state aid, state defense, and a peaceful time in Roumania, except when its priests wage war on other cults not favored by the state such as Baptists.

Our people in Roumania are asking that the National Law shall provide for their religious liberty and protection, while they prove their good citizenship under such a law, and that the hand of the law be laid upon them only when they violate state laws under which they enjoy religious liberty.

So much for Roumania. Let us turn to Italy. For more than fifty years American Baptists and Methodists have enjoyed religious liberty in Italy. The converts to their faith which have been made in Italy have reflected credit not only upon these denominations, but upon the Italian government and nation. Some of the most cultured, intellectual and outstanding moral leaders of Italy are found in the Baptist and Methodist communions in Rome and other cities of that historic land. Things are changing, however, and the religious liberty which evangelicals have enjoyed in Italy for all these decades is under the Mussolini regime seriously threatened. This is, of course, common news, for not only the religious periodicals but secular magazines and the Associated News carried by American dailies are broadcasting this information. America is becoming keenly concerned in this state of affairs, and with no less apprehension, does Great Britain look upon the political and religious situation which is developing in Italy. Here is a cable from the Baptist European Com-

missioner and the Headquarters of the Baptist World Alliance, London:

"From information obtained from reliable sources we are in a position to confirm that in one of the next meetings of the Ministry the problem of the various churches in Italy will be discussed and resolved. The Roman Catholic Church, according to the first article of the constitution, is recognized officially by the State. It seems that the Government is willing to grant hospitality only to those churches which are recognized by foreign nations, as, for example, the Anglican and the Greek Orthodox. On the other hand, it is proposed to limit the liberty of the Baptists, Wesleyans, and Methodists."

Shall the American conscience be lulled to sleep under the soothing peace which every religious denomination in America enjoys, while their brethren and sisters are being discriminated against in these nations by Roman Catholics and Greek Orthodox who enjoy as much liberty here as Baptists, Methodists, Presbyterians and others enjoy who in America make declarations of devotion to religious liberty? Will Roman Catholics and Greek Orthodox people, millions of whom are in America, utter at this time the true American conscience in protest against religious discrimination and persecution in Italy and in Roumania? Will they join all other Christian people of America in making this protest? Many of these Roman Catholic and Orthodox priests have, through long cultivation, large influence with the officials of the Italian and Roumanian Legislatures in Washington. Will they call upon these officials to use their influence on behalf of religious liberty in their homelands?

The tragedy of this whole situation goes further than the injustice and hardship which are being meted out to men and women in Italy and Roumania who have spiritual kinship with many Americans. The tragedy involves the peaceable and friendly relations of the two great nations of Europe with the American Republic which was their strong ally during the late War, and which since the War, and, in the case of Italy, in recent weeks, proved its continued strong friendliness in financial and diplomatic ways. If Italy and Roumania wish to throw overboard the friendship of America, they can go about it in no way more speedy or certain to accomplish their purpose than by denying to Baptists, Methodists and others that complete religious liberty which their fellow-citizens and the cults which are dominant in Italy and Roumania enjoy in America.

I believe that every American paper and public man ought to give the widest circulation to such facts as we have cited, and let the American public know, and know before the day for effectual protest has closed, what these ominous conditions in Roumania and Italy are.

BIBLE CRUSADERS

The attention of Mississippi Christian people has been attracted to

the Bible Crusaders of America through the splendid work which their representatives have been engaged in during the present meeting of our Legislature. It is this organization which sponsored and fought through to a successful termination the Anti-Evolution Legislation which has just become law in this state.

The organization was founded last November with headquarters at Clearwater, Fla. The President, Mr. George F. Washburn, a multi-millionaire of Boston, New York, and Clearwater, agreed to underwrite the movement for a considerable sum of money in order to inaugurate a campaign which would result in saving 32 millions of school children in America from accepting the pagan philosophy of evolution. The organization is undenominational and is officered by some of the outstanding religious leaders and business men of the State of Florida. The National Vice-President is Mr. H. W. Taylor, President of Florida Senate; the National Secretary, Dr. R. M. Hodnett, a leading Methodist minister, South, and one of the great orators of Dixie Land; the National Treasurer is Mr. H. M. Bivens, President of the Bank of Clearwater and one of the powerful financiers of the state.

At first, Dr. T. T. Martin was in charge of the speaking campaign, but has now relinquished that work in order to go back into his evangelistic labors, in which field he has so signally distinguished himself among the people of the South. His withdrawal is regarded as a distinct loss to the organization. The lecturers who have been giving their time to the Florida Campaign, are C. C. Jones, E. A. Bateman, I. R. Deen, L. G. Morony, Arthur I. Brown, a distinguished scientist of Vancouver, B. C., Allen Hill Autry, and others. Dr. John Roach Straton, of New York City, and Dr. W. B. Riley are connected with the organization as Directors of Debates.

The work already done by the organization is deserving of commendation. In its home state it has the unqualified support of the leading citizenship. The State Superintendent of Instruction, Mr. W. S. Cawthron, is working with the organization to eliminate from the Text-books used in Florida all teaching of Evolution. In other states similar success is attending their efforts.

The Crusaders believe, and many agree with them, that an undenominational organization can deal with the evolution issue as can no denominational convention. A campaign organization made up of not only the leaders, but the rank and file of Orthodox believers, can engage in this work in such a way as to leave unimpaired the interests and fellowship of the various religious bodies. Attempts already made by various denominations to deal with this issue themselves, have indicated the difficulty of accomplishing the desired end without arousing some feelings which have no place in a denominational convention.

—L. G. Morony.

RUMANIA: WILL THERE BE A CHANGE?

(From Baptist Times, London.)

Up to the time of going to press the information from Rumania is that neither the Parliamentary Commission nor the Government has made any concession to the Baptist claims. The law of cults will probably be adopted in a form that denies to our brethren statutory recognition as a religious confession, and leaves them, as hitherto, at the mercy of the police and the administration.

The Rumanian Baptists intensely dread such a fate, and have reason enough to dread it. On the ninth of this month they presented to their King solemn protest and petition. This document recalls the recognition and freedom which Transylvanian Baptists enjoyed as Hungarian subjects, sets in contrast their harsh treatment under Rumania, and earnestly pleads that legal recognition and genuine freedom may now be insured.

The perusal of the petition (of which a translation has been forwarded to us) brings home the fact that there is no question of a mere label or of concern for the merely formal acknowledgement of an abstract right. The petition to the King states that "after the reunion of the Rumanian country with the new provinces the Baptist confession has been subjected by the authorities unto a long line of oppressions, ignoring the laws on which the rights of Baptists were based. This line of persecution is endless, and in order that Your Majesty may know what this people suffer we briefly state some of the facts."

The facts are serious enough. In extensive districts Baptist worship has been from time to time arbitrarily forbidden. Divine service has often been interrupted by gendarmes. Worshipers have been fined, beaten and imprisoned. Bibles and hymn books have been seized and burned. Children of Baptist parents have been registered as Orthodox. The building of chapels has been forbidden and permission to open completed buildings withheld. Places of worship have been closed and sealed by the police; some are still closed. In the army Baptists have been bullied and denied the right to participate in the worship of their own communion. Preachers have been hindered from visiting their congregations and stations. These are but a few items. The catalogue of grievances is far longer in the deliberate and solemn statement which the Rumanians have presented to their King. Among other points, they add that functionaries of the Ministry of Cults have themselves written and distributed books against Baptists.

This most grave indictment of Rumanian administration, put forward in the name of a denomination which in the body of the petition claims to number over 185,000 (including adherents and children), will serve to bring home to the world the substantial grounds of the Baptist protest. Our people claim for themselves nothing which is not a common human right. They have been during the post-war years exposed to much suffering as under the Hungarian government they never knew. The Rumanian Parliament would offer the world an assurance of its good faith in dealing with minorities if it now placed the rights and liberties of these loyal, honest, and God-fearing citizens on the definite basis of permanent law.

PREACHERS' ADDRESSES NEEDED!

By E. P. Alldredge, D.D.,

Baptist Sunday School Board, Nashville, Tenn.

This is a distress call. Upon the average, 1,000 of our Southern Baptist ministers change their fields of labor and post office addresses every month! That is to say, there are 12,000 ministerial changes every year! What is worse

still, not one-half of the changes made by our ministers are ever given to the denominational press! What are we to do about it? The remedy is as simple as the ABC's, if our ministers will help us. Here it is: **Let every Southern Baptist minister who changes his post office address at any time, drop me a post card and give me his latest address.** Some of our ministers have never had their names listed at all, and they wonder why their names are not included. The answer is: I do not know personally over 5,000 of the 20,000 Southern Baptist ministers, and it is unthinkable that I should be able to know the whole 20,000 and keep up with the 1,000 changes every month, unless our ministers will write to me.

Others among our ministers are listed in our regular Roster of Ordained Ministers, but their addresses are wrong or their initials are not given correctly. I appeal to our brotherhood of 20,000 Southern Baptist Ministers, therefore, to come to my rescue. Without money and without cost to our faithful men of God (except a post card addressed to me) the Sunday School Board is attempting to serve all our ministers and the whole denomination, by preparing and printing this Roster of Ordained Ministers. Can't we have your help, Brother Ministers?

We are now revising this Roster of Ordained Ministers of Southern Baptists which was published last October (1925). More than 5,000 changes have been made by our ministers since that time; and not over 1,500 of these changes have been given to our Baptist papers. How are we to get the other 3,500 changes? We offer three suggestions:

1. Let the Office Secretaries of our various State Executive Boards revise the list of ministers printed in his 1925 State Annual and send us this revised list—within the next week.

2. Some of our leading pastors, etc., know every ministerial change which has taken place in his association or section of the state since last October. If he will have the kindness to come to our help and give us the list of recent changes among the ministers—the newly ordained, the recently deceased, the new-comers to the state, those leaving the state and those changing from one field to another in the state—this would greatly help us.

3. Above all, we need a post card from all ordained ministers who have changed their post office since October 1, 1925, giving us their names, and present addresses plainly, written out.

We appeal to the Brethren to send us all these changes by April 1, 1926.

THE SOUTHERN BAPTIST CONVENTION

By J. A. Lee

Dear Record:

I have just read the article in your last issue by Bro. J. A. Barton and I fully agree with him both as to the greatness of the Convention and also the spirit in which he writes.

His first Convention was also my first and I have missed only two meetings since I first attended and that has been about thirty-seven years ago. I have witnessed many changes since that first meeting, and I am glad to say, most of them have been for the betterment of the Convention and the kingdom; however, some have been against its interest.

I have read many of the articles written about the Convention, now I shall offer my views, on at least two things I believe to be in the way of the better interest of the Convention.

In doing this I want it distinctly understood I am not trying to answer any article that has been written and if any brother wishes to have anything to say about my article, the way is open.

Now as I see it, there are at least two things in the way of the better progress of our Con-

vention, and I beg to offer the following as the reasons for thinking so.

First: I think we have too many messengers and we are not just quite particular enough in the selection of them and also in the place they shall occupy during the session of the Convention.

There was a time since I have been attending the Convention when all the accredited messengers had reserved space in the Convention hall and were allowed to occupy this space during the devotions and business sessions of the Convention and were not disturbed as they are now, and if we could and would adopt this method at Houston it would help wonderfully in the dispatch of the Convention's devotional and business sessions.

Second: My second observation is as follows, and I will put under two heads: 1. We have allowed our Convention to become, largely a social gathering, or in other words we have socialized the Convention to a hurtful degree. Now the social feature of the Convention should occupy a high place in the Convention; however, a good thing may be carried to the breaking point, and I think we have about reached that in our Convention meetings, and those who attended the sessions at Memphis will doubtless remember the social stunts that were pulled off there were nothing short of alarming.

2. Now my second notation under this head is: We have allowed our Convention to become, commercialized. The world's commerce is wonderful and the commercial spirit usually manifested at our Convention seems to be vying with it and will hold it a close second, for it is almost a little world within itself.

The book, paper, tract and magazine business with a multitude of other things for sale doing business right around the Convention hall is one of the greatest, and also one of the most unnecessary disturbances in connection with the Convention. The talking, laughing, yarn-spinning and smoking carried on by the brethren, who are also messengers and should be on the inside, is so great that it is almost impossible to have either a devotional or business session of the Convention with any degree of satisfaction or pleasure. This state of affairs can and should be cut out at our next Convention.

I hope my reader will not get the idea that I am knocking our publications, for I am not, for I consider them to be one of the strong arms of the kingdom work; however, I am trying to say, that it should be so far removed from the Convention hall as to eliminate all possible chance of disturbance and would not be looked upon as a menace to the well-being of the Convention.

Now let me close by offering a remedy for this last observation. Let all books, papers, tracts, magazines and all other things that are put on sale during the sessions of the Convention, be in a room or tent at least one block removed from the meeting place of the Convention and this would remove all disturbances at least so far as this matter is concerned. If I am not mistaken this was done at Jacksonville, Fla., and also at Chattanooga, Tenn., and it worked admirably and there was very little, if any disturbance from this source.

My brother, let me say this in closing: It was nothing less than a living shame the way things went off in this line at Memphis. The conduct in the bookstalls and selling places around the Convention hall was nothing less than shameful.

May the Lord keep us from this in Houston at our next Convention.

It is expected that Billy Sunday and his party will hold a meeting in Greenville next January.

Rev. J. R. Smallwood is assisting Pastor Dan B. Powell in a meeting at Wausau Church, Laurel, his wife assisting with the music. Brother Smallwood is a Mississippian who has full time work in Texas while attending the Fort Worth Seminary.

PROGRAM

of Workers' Regional Meetings

Under the auspices of the
Mississippi Baptist State Convention

OUR VISITORS

Judge John W. McCall, Supt. First Baptist Church, S. S.,
Memphis, Tenn.
Dr. J. T. Henderson, Secretary Laymen's Missionary
Movement of the S. B. C., Knoxville, Tenn.
Dr. C. E. Burts, Director Cooperative Program of the S.
B. C., Nashville, Tenn.

To Be Held

April 1-9

Nineteen hundred and twenty-six
Free supper—Good Fellowship
Interesting and Inspiring Program
COME!

LAUREL—FIRST BAPTIST CHURCH—THURSDAY APRIL 1st

AFTERNOON

2:30—Song Service.
2:45—Devotional: Rev. W. H. Thompson, Pastor West
End Church.
3:00—The Laymen's Relation To The Kingdom, Dr. J. L.
Johnson, Hattiesburg.
3:45—Are We Facing A Crisis In Our Southern Baptist
Work? Dr. L. G. Gates.
4:30—Open Discussion: Senator M. P. L. Love, Hatties-
burg, leading, What Can We Do To Meet The
Crisis?
5:00—Adjournment.
5:30—Supper: Served by Local W. M. U.

EVENING

7:30—Song Service: Special Music.
7:45—Devotional: W. D. Wallace, Ellisville.
8:00—The Financial Status Of Our Work, Dr. R. B.
Gunter.
8:15—How Can We Develop A More Dependable And
Responsive Constituency? Hon. Goode Mont-
gomery.
8:45—Can We Vitalize In Our Churches, Christian Stew-
ardship? Judge John W. McCall, Memphis, Tenn.

BROOKHAVEN—FIRST BAPTIST CHURCH—FRIDAY

APRIL 2nd AFTERNOON

2:30—Song Service: Rev. Albert Sydney Johnston, Mt.
Olive.
2:45—Devotional: W. A. Green, Meadville.
3:00—The Laymen's Relation To The Kingdom, Hon.
Herman Dean.
3:45—Are We Facing A Crisis In Our Southern Baptist
Work? Dr. W. A. Borum, Natchez.
4:30—Open Discussion: J. C. Rhymes, Tylertown, lead-
ing, What Can We Do To Meet The Crisis?
5:00—Adjournment.
5:30—Supper: Served by Local W. M. U.

EVENING

7:30—Song Service: Special Music, Rev. Albert Sydney
Johnston, Mt. Olive.
7:45—Devotional: E. S. Flynt, Wesson.
8:00—The Financial Status Of Our Work, Dr. R. B.
Gunter.
8:15—How Can We Develop A More Dependable And
Responsive Constituency? Judge F. D. Hewitt,
McComb.
8:45—Can We Vitalize In Our Churches, Christian Stew-
ardship? Judge John W. McCall, Memphis, Tenn.

NEWTON—FIRST BAPTIST CHURCH—MONDAY

APRIL 5th MORNING

9:45—Song Service.
10:00—Devotional: Rev. B. S. Vaughn, Meridian.
10:15—Our Young People As A Factor In Kingdom Work,
Hon. Knox Huff, Forest.
10:45—Sermon: Dr. J. N. McMillan, Louisville.
11:45—Adjournment.

AFTERNOON

1:30—Song Service.
1:45—Devotional: Rev. R. L. Wallace, Morton.
2:00—Why Give At Least As Much To The Cooperative
Program As To Home Expenses? Rev. H. W.
Shirley, Philadelphia.
3:00—Are We Facing A Crisis In Our Southern Baptist
Work? F. D. Fair, Louisville.
3:30—What Can We Do To Meet The Crisis? W. D.
Cole, Philadelphia.
4:00—Open Discussion: Rev. T. W. Green leading.
4:30—Adjournment.
5:30—Supper: Served by Local W. M. U.

EVENING

7:45—Song Service: Special Music.
8:00—Devotional: Rev. J. C. Richardson, Meridian.

8:15—The Financial Status Of Our Work, Dr. R. B.
Gunter.
8:30—How Can We Develop A More Dependable And
Responsive Constituency? Dr. A. T. McLaurin.
9:15—The Laymen's Relation To The Kingdom, Dr. J.
T. Henderson, Knoxville, Tenn.

MOORHEAD—FIRST BAPTIST CHURCH—TUESDAY APRIL 6th

AFTERNOON

2:30—Song Service.
2:45—Devotional: Dr. Webb Brame, Yazoo City.
3:00—Can We Vitalize In Our Churches, Christian Stew-
ardship? Dr. E. H. Marriner, Leland.
3:30—The Laymen's Relation To The Kingdom, Dr. J. T.
Henderson, Knoxville, Tenn.
4:00—Open Discussion: Hon. Lee Herring, Ruleville,
leading.
4:30—Adjournment.
5:30—Supper: Served by Local W. M. U.

EVENING

7:30—Song Service: Special Music.
7:45—Devotional: Dr. C. S. Henderson, Greenville.
8:00—The Financial Status Of Our Work, Dr. R. B.
Gunter.
8:15—How Can We Develop A More Dependable And
Responsive Constituency? Hon. N. W. Sumrall,
Belzoni.
8:45—Church Finances, Dr. J. T. Henderson, Knoxville,
Tenn.
9:30—Adjournment.

CLINTON—FIRST BAPTIST CHURCH—WEDNESDAY APRIL 7th

AFTERNOON

2:30—Song Service.
2:45—Devotional: Dr. A. J. Aven.
3:00—Are We Facing A Crisis In Our Southern Baptist
Work? Dr. J. C. Greenoe, Vicksburg.
3:30—What Can We Do To Avert The Crisis? Dr. M.
O. Patterson.
4:00—The Laymen's Relation To The Kingdom, Dr. J.
T. Henderson, Knoxville, Tenn.
5:00—Open Discussion: Dr. J. T. Wallace leading.
5:30—Adjournment.
6:00—Supper: Served by Local W. M. U.

EVENING

7:45—Song Service.
8:00—Devotional: Dr. O. O. Green, Hazlehurst.
8:15—The Financial Status Of Our Work, Dr. R. B.
Gunter.
8:30—Our Young People As A Factor In Kingdom Work,
E. B. Kenna, Jackson.
9:00—Can We Vitalize In Our Churches, Christian Stew-
ardship? Dr. J. T. Henderson, Knoxville, Tenn.
9:30—Adjournment.

SENATOBIA—FIRST BAPTIST CHURCH—THURSDAY APRIL 8th

AFTERNOON

2:30—Song Service.
2:45—Devotional: Rev. Estus Rushing, Tyro.
3:00—Are We Facing A Crisis In Our Southern Baptist
Work? W. E. Lee, Como.
3:30—What Can We Do To Meet The Crisis? W. M.
McGehee, Hernando.
4:00—How Can We Develop A More Dependable And
Responsive Constituency? Dr. C. E. Burts, Nash-
ville, Tenn.
4:45—Open Discussion: M. M. Fulmer, Hernando, lead-
ing.
5:00—Adjournment.
5:30—Supper: Served by Local W. M. U.

EVENING

7:30—Song Service: Special Music.
7:45—Devotional: J. W. Lee, Batesville.
8:00—The Financial Status Of Our Work, Dr. R. B.
Gunter.
8:15—Can We Vitalize In Our Churches, Christian Stew-
ardship? Dr. C. E. Burts, Nashville, Tenn.
9:00—Adjournment.

TUPELO—FIRST BAPTIST CHURCH—FRIDAY

APRIL 9th

AFTERNOON

2:30—Song Service.
2:45—Devotional: Rev. W. T. Darling, Blue Springs.
3:00—Are We Facing A Crisis In Our Southern Baptist
Work? Ernest Hawkins, Corinth.
3:30—How Can We Meet The Crisis? W. E. Holcomb.
4:00—How Can We Develop A More Dependable And
Responsive Constituency? Dr. C. E. Burts, Nash-
ville, Tenn.
4:45—Open Discussion: M. E. Leake, leading.
5:15—Adjournment.
6:00—Supper: Served by Local W. M. U.

EVENING

7:30—Song Service: Special Music.
7:45—Devotional: Dr. Gaston Duncan, New Albany.
8:00—The Financial Status Of Our Work, Dr. R. B.
Gunter.
8:15—Why Give As Much To Cooperative Program As
To Home Expenses? R. F. Reed.
8:45—Can We Vitalize In Our Churches, Christian Stew-
ardship? Dr. C. E. Burts, Nashville, Tenn.
9:30—Adjournment.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

OXFORD ANNUAL B. Y. P. U. TRAINING SCHOOL

The annual B. Y. P. U. training school was conducted in the Oxford Church during the week March 7-12 and by all odds was the best we have ever had. The six B. Y. P. Us. were all deeply interested and attended well the four classes that were taught. We had an average of over a hundred, including one rainy night and examination night. The pastor taught a class of twenty-five "The People Called Baptists." Mrs. R. H. Tomlinson taught the Juniors their new Study Course book "Bible Heroes," having twenty-nine in the class. Mr. Auber Wilds taught a class of about twenty-eight the book "A General B. Y. P. U. Organization," and Mrs. Auber Wilds taught "Training in Christian Service" to a class of twenty Intermediates. All classes met at the same time, five o'clock, and ran for two hours and a half, with thirty minutes intermission, when the Social Committee of the church served most delicious lunches. During this period a good social time of recreation and fun was enjoyed.

Water Valley Holds Interesting Training School

It's a good thing for a church to have a good pastor, and then along with him a good B. Y. P. U. director. This is the case of the Water Valley Church. Bro. Lott, the pastor, beloved by his people, is leading in a fine way every phase of the work, and Bro. Hallman, the B. Y. P. U. director, is making the B. Y. P. U. go in a way that is getting real results. They had their Training School for the B. Y. P. Us. during the week March 14-19 with three classes taught, Mrs. Westbrook teaching the Junior Manual to a large crowd of Juniors, Miss Nellie Johns teaching a splendid crowd of Intermediates the Intermediate Manual, and it was the privilege of the State Secretary to lead in the study of the General B. Y. P. U. Organization with a splendid class. Lunches were served each evening by the W. M. U., Y. W. A. and B. Y. P. U. combined, and everybody had a wonderful time, the pep period was most enjoyable. Bro. Lott, however, got into trouble, as he was accused of stealing a sandwich and was tried and found guilty as charged with a severe sentence imposed upon him. We look for the enlargement of the B. Y. P. U. work in this splendid church. They have three unions, and expect to have five within a few weeks.

Our Conference Campaign is coming fine. Our pastors and churches

are giving them right of way and we hope during April and the first few days of May to carry the B. Y. P. U. message to thousands of our folks, many of whom have not heard it with an open heart.

Next week we will publish the itinerary of our April B. Y. P. U. Conference Campaign. Watch the Record; see where and when the conference for your county is to be held and GO TO IT. These conferences will be important enough for school folks to miss a day from school in order to attend.

Lumberton Training School

The annual B. Y. P. U. Training School of the Lumberton Church was conducted February 21st to 26th. There were three splendid classes, with a total enrollment of seventy-five. The Junior Manual Training in Christian Service and Training in Church Membership were taught by the State Junior-Intermediate leader. Under the splendid leadership of the pastor, Brother Materne, and the efficient director, Mr. H. W. Greer, these three B. Y. P. Us. are destined to do a great work. They are wide awake and capable of doing great things for the Master.

Sumner Training School

"Quality not quantity" was the feature of the Sumner Training School. Although the classes were not so large in numbers the spirit was fine. The Intermediate Manual and "The General B. Y. P. U. Organization" were offered, both being taught by the State Junior-Intermediate leader. Lunch was served each evening and a delightful social hour enjoyed. These young people are blessed in having a pastor, Rev. F. Q. Crockett, who believes in young people is untiring in his efforts to serve them. Mrs. Crockett, as B. Y. P. U. director, is one of the best in the State. Watch Sumner Unions climb.

Walnut Intermediate B. Y. P. U. Conference

A B. Y. P. U. Conference was held in Walnut Consolidated School, nine miles from Vance, Miss., on the afternoon and evening of March 5th. Here in this country community, under the leadership of Miss Mildred Johnson, was found a splendid Intermediate B. Y. P. U. Fifty boys and girls were present for this conference. For four hours they listened to the Junior-Intermediate leader, and it was indeed an inspiration to offer a helping hand to this fine group of young people.

Charleston Training School

The annual B. Y. P. U. Training

School was held in Charleston on March 7-12. The Junior Manual, the Intermediate Manual and "The B. Y. P. U. Organization" were offered and were well attended, with a total enrollment of about eighty. The attendance was splendid in spite of the weather. Brother Kimbrough, as pastor, and Mrs. Kimbrough as director, had left nothing undone in preparing for the school. Under their splendid leadership and with the co-operation of those Charleston young folk, we are expecting great things of them.

Davis Memorial Has Another B. Y. P. U.

On Sunday afternoon of March 14th, at 5 o'clock the Juniors of Davis Memorial met with their leaders including the Director and organized another Junior union which is called the "Bowers Union". It being under the leadership of Mrs. L. C. Bowers.

They were organized according to the A-1 standard and it is predicted that they are going to do a wonderful work and be a great light set on a hill that can not be hid.

This union now makes a total of four unions at our church and we are proud to say that they are all functioning well, having recently attained an average in study course

work of more than 80% of entire membership.

It is hoped that we will be in a position by the first or the middle of April to report another A-1 Intermediate Union.

The Lord is wonderfully blessing us in our B. Y. P. U. work. We invite you to attend. Constructive criticisms are invited.

—The Director.

P. S. A goodly number of our B. Y. P. U. membership is taking the Baptist Record, which we praise very highly.

SUNFLOWER ASSOCIATION

The following churches in the Sunflower Association made at the proper time their Every-Member canvasses to our 1926 unified budget:

Drew.	Jones' Bayou.
Dockery.	Moorhead.
Inverness.	Ruleville.
Sunflower.	

As county organizer, I delayed reporting this work to Dr. Gunter, hoping to be able to make a report including nearly all the churches of our association. This explains the absence of the names of these churches from a recent list in the Record. The fault lies on

Your servant,
S. G. Pope.

Bible Heroes

The New Junior B.Y.P.U. Study Course Book, Seal 3

By ETHEL HUDSON

Bible heroes presented in convincing and inspiring manner. A stirring appeal for assent of mind to the whole truth. A message boys and girls need.

The Junior and Intermediate B. Y. P. U. Leader's Manual

By MRS. J. E. LAMBDIN

Another new book, and one of much value to every leader. The author writes out of long experience as a leader—five years of which she was state leader for Alabama.

Senior B. Y. P. U. Administration

By ARTHUR FLAKE

Seal for Administration Diploma, or Second or Third Course Seals on Senior Diploma

The cream of his experience as a pioneer in the field of B.Y.P.U. methods. A more thorough study than is found in the manual.

Each Book: Cloth, 60c; Paper, 40c

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N. Nashville, Tenn.

BAPTIST SUNDAY SCHOOL BOARD

FLORIDA ANN'S FORTUNE

By Mrs. J. N. Sandifer

(Continued from last week)

Chapter VIII

The city schools closed the last of May. For some reason not explained, Florida Ann's return to Pine Grove was deferred a week after the commencement exercises.

"John and I are to take you home tomorrow in his car," Mrs. Bryan told her protegee one afternoon. "We will get a daylight start so that we will reach Pine Grove before dark."

"It would look better in the dark," laughed Florida Ann. "But I am going to improve our house and try to get Dave to try new ways. I have a lot of work to do."

"It is a great work—the making of a comfortable, happy home—but you will succeed. You will have a busy summer, but be rested by the change of work and be ready to return to us at the opening of the city schools in the fall."

"You are so kind, Mrs. Bryan. I can never repay you for what you have done for me."

"You can grow into a true, fine woman—such as the world needs. To help each other should be our aim in life."

The drive through the sugar and cotton plantations, like vast gardens, tinted with the tender green of the young plants, was a morning of delight to Florida Ann. Mrs. Bryan spoke of the country being supplied with sugar, syrup and cuothing and the intelligence required to carry on such industries.

"We must always bear in mind that we farming people are the backbone of our country, and be the very best farmers possible."

"I am so glad I understand about work at last," said Florida Ann humbly.

After passing into Mississippi there were miles and miles of state-pines with an undergrowth of palmettoes. Here and there were turpentine orchards, and busy saw mills. Then there were unpainted cabins, surrounded by poorly cultivated patches of land, which were sure indications of poverty.

"This looks like the country around Pine Grove," said Florida Ann, wondering if Mrs. Bryan would be able to eat the poorly cooked food at her home. "I am not going to be slipshod any more, and I will learn to cook and do things right, or die trying."

"Bravo, Florida Ann!" cried John. "There is your home in sight."

"That is not our house. It has never been painted and there weren't any shrubs or flowers in the yard; nor a nice barn or orchard. And such a garden for piney woods land! But there are mother and Dave on the porch. Surely that cannot be Jimmie walking without crutches!"

"That is surely Jimmie. That was to be the grand surprise, Florida, but the little rascal wouldn't stay hidden, I suspect, and spoiled our plot."

"What does it mean?"

"It means that your mother refused to go into a lawsuit," said Mrs. Bryan, "and John decided to use the money that he would have

had to pay for damages to help you and yours help yourselves. He spent much of the summer here, teaching your brother how to make a small farm profitable. We sent Jimmie to Atlanta for treatment—and I think he can help make a comfortable living for all of you. You will be here to help with the housekeeping and—" But Florida Ann was giving her friend such bearish hugs and saying such foolish things to express her gratitude, that the car stopped at the Simmons' gate before the sentence was finished.

"You come into a better fortune than makin' money by your picturs, Flurridy Ann," said Mrs. Simmons as she and her daughter were preparing supper. "You found friends who air helpin' you to be a nice lady, and all of you to 'take keer of yourselves. Do you think it is too late fur me to bresh up in talkin' and git some education with the rest of you?"

"No, Mother. You can learn as well as any of us, and I'll be so glad to help you. There isn't so much pleasure in progressing unless the ones we love go along with us."

SCOوبا

Dear Record:

We have just finished our first month on this field, consisting of Scooba, Binnsville and Wahalak. The people have been very kind to us and have made us feel welcome as pastor and family.

This is a very fine field. The soil seems good and has evidence of painstaking preparation and good seed have been sown so that we confidently look forward to a bountiful harvesting. Much was accomplished by Bro. A. C. Furr in his seven years of wise, faithful ministry here. The people will never forget his tender shepherd heart and his splendid leadership. Dr. S. L. Morris, that splendid preacher and lecturer, has just closed a year's faithful service as pastor here. This is the location of the Kemper County A. H. S. Prof. J. D. Wallace, one of the best school men in Mississippi, is superintendent.

Friends who know us and have interest in us, please pray, when your eyes fall on these words and the writer's name, that we may abide in Christ Jesus and be able to bear much fruit on this important field.

Truly,

—C. E. Bass.

ONE LONG AND HAPPY PASTORATE

J. W. Lee

I have been frequently asked why and how it is that I remain pastor of the Batesville Baptist Church so long. The answer is easily given.

The way and circumstances under which I came to Batesville are really the explanation of my staying.

Nineteen years ago last September, when the Oxford Association met at Taylors, a company of seven brethren from Batesville came to the home where I was being entertained and asked for a private conference with me. Of course, it was granted.

When we were shut in my room the spokesman said:

"Bro. Lee: As you know, our dearly beloved pastor, Bro. A. A. Lomax, died on the 5th day of last May. Since that time our church has prayed every Wednesday night at prayer meeting and every Sunday morning at Sunday School to our Heavenly Father to send us a pastor of His choosing."

We agreed to continue our praying until some one of us should feel that God had impressed us.

Last Sunday Bro. Lowrey suggested that we cast a ballot without any nominations. It was agreed if any one man should get a majority of the votes cast we would consider him the Lord's choice. If no one should get a majority of the votes cast we would not cast another ballot, but would continue to pray God to direct us to His man. We further agreed that if any one of us had no impression that they thought was of the Lord he, or she, would cast a blank ballot.

When the ballots were counted 39 votes had been cast for you, 3 for Bro. and the others were blank.

Now, Bro. Lee, we do not ask you to accept our call, but we do ask you not to say no until you have sought God's leadership as earnestly as we have done. We have prayed over it four months. We grant you as long a time to ascertain God's will in the matter as we have taken."

What could I say but: "Brethren, let us pray". On our knees we poured out our hearts together, seeking divine guidance.

Not a word was said about salary. In due time I came to Batesville and from that day to this I have never doubted that my Heavenly Father guided me in my coming. The membership, taken as a whole, has listened to my preaching, followed my leadership and supported me as if they thought I was given to them in answer to prayer. The salary is never mentioned by the pastor to any member of the church, either publicly or privately. It is small but it is as large as the church is able to pay and meet other obligations. Higher salaries and "larger fields" have been offered me during these nineteen and one-half years, but the hand of men and not the hand of the Lord seemed to be in the offer. The church and I feel that the Lord brought us together and we try to let the Lord run things. The Deacons do not try to run the church. The women do not try to run it. I do not try to run it.

I have my faults and the church knows it, but the membership loves me in spite of my faults. They have their faults and I know it, but I love each one in spite of their faults. We just work together and love each other in spite of our faults.

Now, dear reader, I have given you the explanation of my long stay in Batesville. My advice now after nearly forty years experience and observation in the ministry is, to both churches and preachers, never enter into the sacred relationship of pastor and flock until the hand of the Lord is unmistakably seen.

The above is written at the sug-

gestion of a good and honored brother over a hundred miles from Batesville.

BACK IN MISSISSIPPI

Dear Bro. Editor and Readers of the Record:

After an absence of two years, I am back in my native State.

I enjoyed the work very much in Louisiana, and with the good people of Norwood, and I am very glad to come back home.

I have just moved to Peoria; will serve the church here with a group of very substantial churches in the Mississippi Association. We are much pleased with the outlook.

The good people here greeted us very cordially. The pastorium was cleaned and renovated. The pantry was well filled with good things to eat, consisting of preserves, canned fruit and groceries of every description from a package of soda to a ham of meat.

We have already advocated the 1926 Unified Budget with Baptist Record included, and the people seem much pleased to undertake it. I think you will hear good things from us later.

We extend a cordial invitation to the editor and all our State workers to visit at their earliest convenience.

Yours for big things in our Master's name,

—W. T. Allen.

WEEKLY HEALTH SUGGESTIONS

By F. J. Underwood, M. D.,
State Health Officer Mississippi
State Board of Health

RABIES

Pasteur, after studying for many years and fully proving the nature of the disease, devised a special method whereby he obtained a vaccine that prevents hydrophobia. While this vaccine is the only treatment to use in cases of uncared-for bites by a rabid animal, we should not need to reach the stage where it must be used. For rabies can be prevented by a much simpler measure. All we have to do to stop the terrible disease is to get rid of stray dogs. In our city streets and in the country, one can see many apparently stray animals. Such stray animals are a menace to everyone, especially to little children. The only place where a dog should be allowed to run free is in the yards of those dog owners who have homes in plots of ground surrounded with suitable fence. If dogs are allowed at large they should have a license tag and should be either properly muzzled or should be vaccinated against rabies. For there is a vaccine prepared now that may be given to dogs. Such vaccination protects them for at least a year.

If all dog owners in Mississippi could be brought to a full realization of his or her responsibility in the protection of the members of the family and the neighbors, especially the children, and at the same time protect the dog from rabies, every dog in the State would be vaccinated within ten days against rabies, and

this dreadful disease would be stamped out. The dog treatments are very inexpensive. I believe the people of the State will soon see to it that the sensible and humane thing is done by the children and also our canine friends.

MINISTERS

The ministry is the highest of all human callings. To be a minister means to serve God in highest manner possible to man. In the first place there must be a special spiritual fitness in the man, and this unquestionably is the result or direct divine intervention. It has been generally given the designation of "call," by which is meant that the special spiritual fitness is God's mandate to the person possessing it to enter upon the work of guiding souls to God, expounding and preaching the Word of God and the gospel of salvation, and to carrying out the various ordinances.

Ministers are required to be pure and holy in life, to be full of faith and righteousness, and to possess the graces and virtues which raise them up above the common type of man and bring them closer to God, from whom they receive their commission. Beyond these spiritual qualifications there are certain others, including knowledge of God's Word and a certain amount of special education, although some denominations are willing to forego this latter qualification, and finally the consent and authorization of the denomination to which they belong, such consent and authorization being usually after a period of probationary work in a minor capacity. These are wise and proper safeguards, to which no doubt God gives full consent, for the purpose of maintaining the purity and excellence of the whole body of God's authorized servants upon earth. With regard to the relations of the people of the church toward the ministry we are told to honor, obey and support them, to give heed to their exhortations, to follow the spiritual advice they give us, and to consider their dignity and office. On their part, they are told to be worthy ministers, to live uprightly and to remember that they are the chosen servants of the Master, for the upbuilding and continuance of His earthly Kingdom.

Rev. J. V. Moore,
Baptist Pastor.

SONTAG

The Sunday School at Shiloh Church asked Dr. Provine to send them one of the Preacher Boys whose time was not filled, and he sent us Rev. T. W. Hembree for the second Sunday in March. Although the weather was very cold for March a goodly number ventured out, and after hearing the good old time Gospel preached, felt well repaid for the extra effort to brave the cold winds in order to hear him.

We hope to have him or another one of the boys with us again soon. If not, why? How can they preach if we do not give them an opportunity?

Make April Month of Universal Giving

If all our Baptist people, old and young, rich and poor, could be enlisted in making April a month of universal, generous, giving to all our denominational enterprises, as embraced in the Cooperative Program, it would produce the following results:

1. Greatly relieve the pressure upon foreign, home and state missions, ministerial relief and our Baptist schools, hospitals and orphanages.
2. Enable our Southwide activities to present a more encouraging report at the Houston Convention in May.
3. Encourage our whole constituency in working together more fully for the promotion of every department of our Master's business.
4. Enlarge the spiritual vision and deepen the spiritual life of our local churches.
5. Reinforce our Baptist effort at winning the lost at home and around the world.

\$1,750,000 CASH IS NEEDED

If Southern Baptists could be led to put \$1,750,000 in cash into the Cooperative Program in April, to be distributed among all the causes on the established percentages, it would greatly encourage all our missionaries and stimulate all our activities.

And 3,500,000 Baptists can do this and more if our faithful pastors and other local leaders will but inform them on the scope, achievements and needs of our work and challenge them to make a liberal offering this month to our cooperative work as an act of worship and an investment in extending the kingdom of God.

Write your state secretary or this office for helpful literature.

CO-OPERATIVE PROGRAM COMMISSION

Nashville, Tenn.

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Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, Lawrence T. Lowrey, President.

MISSISSIPPI WOMAN'S COLLEGE NOTES

Some distinguished workers were guests at the Chapel hour Tuesday morning. They were Messrs. Williams, Merrill, Moore and Youngblood. Mr. Moore conducted a very impressive devotional, then Mr. Williams brought a message, using the parable of the sowers as his subject. Rev. Youngblood is always welcomed at the Woman's College.

Volunteer Band

On Tuesday evening, March, 2, Rev. J. E. Wills, pastor of the Main Street Baptist Church, visited the Volunteer Band and made a very beneficial talk to the girls. He took as his text Psalms 145:18, "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

Brother Wills has been a missionary himself and with all his experiences he saw fit to talk on the Presence of God, which is the one essential thing for the true followers of Christ, whether at home or on a foreign field.

The Volunteers are looking forward to the visit of Miss Helen Smith on March 3. She is traveling secretary of the Student Volunteer Movement.

Sunday School

Miss Trotter's Sunday School class had charge of the opening exercises Sunday morning. Alpha Cox gave a forceful talk on "Law and the Keeping of the Law." The entire program was very helpful and was in keeping with the high standing of Miss Trotter's class.

Y. W. A.

One of the sweetest messages ever brought by the Y. W. A. was the one we received Wednesday morning, when a pageant, Prayer at the Court of the World, was presented.

The world, represented by Alpha Cox, was seated on a throne with seven forces of unloveliness, Doubt, Business, Selfishness, Ignorance, Materialism, Sin and No Interest.

Doubt raised the question as to the value of prayer and because she doubted it; the World sent her Herald to bring Prayer in for trial.

Prayer then gave her testimony, and called for her witnesses. Her witnesses were Abraham's Servant, Solomon, Peter, America, Open Doors, Hudson Taylor, Dr. Solomon Ginsburg, and last of all, the Spirit of Woman's Missionary Union.

All of these were true witnesses of the power of prayer and were so

forceful that Prayer won the victory.

The characters in the pageant were represented by Misses Vera Mixon, Frances Morris, Clyde Clark, Erlene Smith, Alberta Edmondson, Sara Crawford, Marguerite Pack, Daisy Cleveand, Frankie Mae Smith, Julia K. Thigpen, Lucile McClurg, Cecelia Durscherl, Lucy Wall and Virginia Loftin.

Woman's College has been blessed in a special way, for which we are truly thankful. Although the flu epidemic has spread everywhere quite a bit, we have not had a single case. We are hoping and praying that we may continue so.

Bertie Thompson,
Reporter

Hillman College News

Miss Addie May Cox, formerly of Collinsville, Ala., now a missionary to China, spoke in the Hillman Chapel Tuesday to the Hillman girls and the ladies of the town. A few Jackson ladies were also present. Miss Cox delighted her audience and added much to their interest in mission work among the Chinese.

The Senior class visited the Legislature Thursday and enjoyed this valuable diversion. While in Jackson the girls spent some time in the Hall of Fame, in the Library and in visiting the Central High School.

The three circles of the Hillman Y. W. A. have just completed a contest in a Sisterhood movement to help educate some worthy girls. The Lovelace Circle under the leadership of Miss Ethel Coleman won the contest. The Riley and Aven Circles entertained the winners Friday afternoon in the Library with games and refreshments.

The Hillman girls entertained the Mississippi College boys Saturday night. During the reception, news came that M. C. had won the basketball Championship in Southern Intercollegiate Athletic Association. It was a great occasion.

Mr. and Mrs. M. P. L. Berry are all smiles this week since the news came that their daughter, Miss Edwina, has been awarded the scholarship prize in George Washington University, given by the Alumnae Association to the young lady who makes the highest average in her chapter for the year. The prize, a loving cup, with Miss Berry's name engraved on it, was presented during Founders Day exercises last week. Miss Berry holds diplomas

from Blue Mountain and Hillman Colleges. Last year she received one degree from George Washington University and this year she is working on another. Her Mississippi friends are pleased to know that she is making such a high record at the National Capital.

"THE RELIGION OF CHEERFULNESS"

Your valued letter came and we appreciate your thoughtfulness in this our time of trouble. Indeed trouble has its compensations and suffering its exceeding great reward. When wife and I landed in Rochester, Minn., we were made to feel as though we were the only ones here for relief from our troubles and anxieties. The town was all smiles, and cheer was written on every face—it hasn't come off yet. On the faces of the hotel proprietors, clerks, maids, bell hops, and floor sweepers, and consequently guests can't help but catch the spirit. The services of the cab and bus drivers, store clerks, paper vendors, clothes pressers and cleaners, and Woolworth clerks, etc., and so on are so punctuated with cheerfulness that it is a pleasure to let go the moderate prices for these services rendered and goods received. The kindly expression on the natives' faces as one meets them on the streets trudging through the snow and wading through the slush makes one feel a bit more courageous to press on in the battle of life. The tender consideration, and, in truth, the affectionate attention received at every turn at the Clinic where one is sent from floor to floor, from desk to desk, from room to room, and from Doctor to Doctor, each a specialist in his line with his corps of subordinates and attendants, through a perfect maze of passage ways, yet with the utmost ease to one who can follow simple directions is a means of support to any one who may come here with a burden of care, or a "pain in the back". And then the superb service at the hospital flavored with cheer and sunshine,—a service seasoned with gentleness and tenderness has a tendency to be a "balm in Gilead" for the sick and suffering, and even the dying—to make them smile at whatever may come, and to go away through whatever way they may chance to go with shouts of praise. The psychology of the situation in this town of world wide fame is simply wonderful.

Now, back to the starting point. As soon as we were settled we went round to the public library to establish "friendly relations" with it while we are here, which we did by depositing a dollar as a pledge of good faith. And we are enjoying the privileges very much. It happened that the first book to attract our eye that we desired to read was a small volume entitled, "The Religion of Cheerfulness". The author does not hesitate to make of Cheerfulness a Religion. She frankly says that the Religion of Jesus was a "Religion of Cheerfulness", and that she professes this to be her Religion and predicts that we shall

(Continued on page 16)

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East Mississippi Department

By R. L. Breland

"Keep My Commandments"

The Savior said, "If you love me, keep my commandments." He also said, "If a man love me, he will keep my words." The first is a command; the second is the statement of a fact. Jesus said again, "He that hath my commandments and keepeth them, he it is that loveth me;" also "He that loveth me not keepeth not my sayings."

This is plain talk from our Lord and plainly states that if we love Him we will do His commands, and if we fail to do His commands it is because we do not love Him. "He that loveth not knoweth not God, for God is love." These sayings of Christ get those of us who do not keep His words into a pretty close place. The do-nothing professor of religion is all but, if not quite, left out of the Kingdom of God in these expressions of our Lord and Savior.

Professed Christians may object and falter and find fault and refuse to do the will of God and get by with it here, but I tremble for them in the hereafter. "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." ("And the rock was Christ.") "And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Mr. Professor, if you find yourself always failing, refusing and objecting to the work of the Kingdom, look about you and inquire sincerely whether you have ever been regenerated. God's children are called "joyful servants." A great many are going to miss the landing who claim and then are failing to keep His commandments. "Faith without works is dead." Works do not save, but the saved do work. Therefore, the non-worker is a dead professor according to the teaching of God's Word. "Thy Word is truth." Think on these things ere it be too late.

Notes and Comments

Rev. O. P. Breland, who was recently ordained to the ministry, is giving two Sundays to Mabon and two Sundays to Artesia. He has

some evening appointments besides these.

Dr. R. A. Venable is to assist Pastor J. E. McCraw in a revival meeting at Pearl Valley, Neshoba county, beginning the third Sunday in July.

DIED—Sister Emma J. Fielder, wife of W. N. Fielder, died at her home near Coffeeville, March 15, 1926. She was 56 years old, leaves seven children and a husband living. She was a member of Elam Baptist Church.

Good reports come from Duck Hill of the work being done there by Pastor Chas. A. Loveless. I rejoice in the progress of the work, as my heart is with those good people there. He has half-time work and lives on the field.

The Church at Hopewell, Yalobusha county, is reported as being without a pastor. Rev. C. T. Schmitz will preach there the first Sunday at 11 a. m.

There was a little monkey
Who thought he was a man.
He said, "I'll teach the notion,
For I surely think I can."

Let's go to McComb City to the Sunday School and B. Y. P. U. Convention next week.

I learn that Rev. B. L. McKee has resigned as pastor at Cleveland, Miss., after a number of years successful work as pastor there. It is to be hoped that some good church in Mississippi will call him before he is taken by some other State. He is a splendid preacher and pastor.

Rev. N. A. Thomas of Neshoba county is a very busy man. He is pastor of seven churches in Neshoba and Kemper counties and finds time to preach at school houses and pastorless churches besides.

Bro. Joe E. Bryant of 330 North Spring street, Tupelo, Miss., is a splendid singing evangelist. He was for awhile with Dr. T. T. Martin. He is open for a few dates and any church will do well to secure him.

Dr. R. S. Gavin of Meridian is now giving full time to evangelistic work. He is open for engagements any date, now untaken. He has splendid endorsements.

Gov. Whitfield did the wise thing when he signed the anti-evolution bill. The law says the Bible shall not be taught in our tax-supported

schools. Even so, it should say that the Bible shall not be attacked and disputed in our schools, and that is exactly what evolution does—attack and deny the Bible. Thank you, Governor, for not being swayed by the "big" University head.

Now since the head of our University claims that he cannot be honest and obey the anti-evolution law, it is in place for him and his other teachers who feel the same way about the matter, to resign and let men take their places who can be honest and obey the law. We will wait and see if they do.

Sorry I could not attend the State-wide law enforcement meeting held in Jackson this week. The law-abiding people must assert themselves and aid in the enforcement of our laws and not let the antis do all the talk and create the sentiment that the people do not want prohibition. We, the law-abiding people, must take a stand for law and order, for the other crowd is busy talking and spending much money.

Bro. A. F. Dearing is to represent the Neshoba County Association at the Southern Baptist Convention, which will meet at Houston, Texas, next May. Every church in the association is called upon to contribute her pro rata part of his expenses, which will amount to about \$50.00 at the least figures. He is an anti-evolutionist.

Those Baptists who believe in the Bible just as it is written should be on their guard this year at the Convention and not let a crowd of political manipulators rule them of a just and fair opportunity to put their side of the question before the meeting. This was done last year.

Rev. B. F. McPhail expects to be ready at a very early date to do evangelistic work from the cotton fields to the city with his singer and tent.

Anyone desiring his services may write him, or see him at his home, 1126 Robinson St., Jackson, Miss.

Phone 3129-W.



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COLLEGE COLUMN

Tenting

It isn't a case of "Tenting on the Old Camp Ground," but a case of Tenting on the Church Grounds. The Young People's Department has been moved to the Tent, which is back of the church. And the Whitfield College Class meets there for the lesson, in addition to the opening exercises. We like it. In our church now we are using for Sunday School classes tents, vestibules, garages, kitchen, pastor's home, tabernacle, annex and the door steps. We need an Education Building.

B. S. U. Certificates

We have held a course in B. S. U. methods, telling how a Baptist Student Union is carried on, its purpose, organizations included, and their plan of operation, etc. There were 44 who took the examination and were awarded a local B. S. U. Certificate on last Sunday. Dr. Dillard, who is with us for the revival meeting, presented these certificates. There are spaces on this certificate for a reading course, a Bible course and several method courses.

Alabama B. S. U. Council

The entire B. S. U. Council of the University of Alabama is coming over soon to spend the day with our Council. We are expecting this exchange of ideas to be mutually helpful. They plan to drive through in cars.

Meetings

Regular meetings of Membership Committee, B. S. U. Council, Y. W. A. and noon-day prayer meetings were held this week. Sunday School was held at the church. It was good to get back after being away for three weeks on account of the quarantine. Those Sundays we met at the Workshop.

Donations

We are grateful to Miss Jeff Johnson and to Miss Kathryn Parsons, and to one of our own deacons for the checks they gave us. We are using a part of it to build in a cabinet which has been needed so much. This cabinet will serve as a sort of book case and file rack. Our Library is growing, too, though gradually. There are 70 in the Reading Circle. Some have already completed the course.

Dr. Dillard

One of the best treats of the entire year has been the visit of Dr. J. E. Dillard with us daily at 1:30. It has so happened that on several days our time has been extended one hour, and we all have enjoyed greatly and profited by his lectures. He has preached, lectured, taught, advised and held conferences. He delivered a missionary address to the Y. W. A. on Wednesday afternoon, immediately following the noon-day meeting. There were a large number of girls who stayed for both, and we enjoyed every minute of the two hours he talked. He has cer-

tainly been gracious and unselfish with himself and his time, and we wish to register here our deep appreciation of him and his work with us. We wish we could have him here for a real Bible course for our Baptist girls. The workshop has been very popular every day about 1:30. He has spoken in Chapel and at Vespers and girls everywhere are saying "I like him"

WHY EVANGELISTS?

In Eph. 4:11 certain Spirit-endued men are represented as actual gifts whom the glorified Christ bestows upon His Church. Among these are two classes of "preachers", namely: Pastors and Evangelists.

Why both? Well, not because the Evangelist has another gospel than that which the Pastor has—for both have the same message. Nor is it because the Evangelist is a better preacher of that gospel than is the Pastor—for he isn't.

Then why?

1. Because Evangelists Are Specialists.

Of course, every man who preaches the gospel is a specialist. But of necessity the Pastor has so many different phases of the gospel which he must stress in their turn, that the evangelistic phase of it has to give place to other matters.

The Evangelist, though, is different. He becomes expert, as it were, in stressing every phase of the gospel in terms of the evangelistic appeal. He's a specialist in dealing with a specialty—the gospel in its application to all of life's problems.

2. Because Evangelists Supplement the Pastoral Appeal.

As a rule all pastoral work and preaching needs the supplementary work and preaching of the evangelist. Pastor-Evangelists often do this phase of the work of grace as effectively as evangelists—but the necessity is there—in all the pastoral charges—and the necessity makes the Evangelist as necessary as the Pastor. Just a moment's thought will enable one to see how true this claim is—and how necessary this supplementary evangelistic work.

3. Evangelists Are Without the Handicaps of Pastoral Charges.

How often at the last minute Pastors find themselves under the necessity of cancelling their engagements with other Pastors to assist them in their meetings. Or, if they leave their charges, how often they are unable to remain the entire meeting. And at best they must limit the time for the Spirit's operation—for they can ill afford to be away except for a limited time. As a Pastor-Evangelist I myself have often felt the burden of these truths.

But the Evangelist's time is in his work—all of it—and so is his heart. Nor is he under the necessity of spending just so many days—and no more—in any given meeting.

Hence, Paul to Timothy: "Do the work of an evangelist."

—R. S. Gavin, Evangelist.
3002 9th St., Meridian, Miss.

IN MEMORIAM

MISS BERNICE DURLEY

Whereas, on the 20th day of February, 1926, God in His infinite wisdom, saw fit to call from our midst the beloved spirit of our friend and sister in Christ, Miss Bernice Durley; and

Whereas, she was an active, faithful and consecrated member of the Tyro Baptist Church; and

Whereas, she was one who, with loving hands and patient toil, ministered tenderly to the needs of her household and others; and

Whereas, her cheerful disposition and kindly manners evoked love from all those who knew her, and won for her friends by the score; and

Whereas, the time will never come when her place will be filled in the home, church and community; therefore, be it resolved,

First. That the Tyro Baptist Church expresses its deepest sympathy to the bereaved family in this their great loss and sorrow.

Second. That this community has lost a beautiful type of Christian womanhood, virtue and a most worthy citizen.

Third. That a copy of these resolutions be sent to the county paper and Baptist Record for publication, a copy be spread on the minutes of the church, and a copy be delivered to the sorrowing family.

Respectfully submitted,

E. L. Collins, M. D.

Mrs. J. L. Brantley,

Mrs. C. D. Williams,

Estus Rushing,

Committee.

DEACON SHIPMAN

(Ben Cox.)

A great loss has come to Central Baptist Church in the home-going of Deacon J. F. Shipman, treasurer of the Noon Prayer Meeting, and one of the most spiritual members of the church. God alone knows how wonderfully this consecrated deacon and his dear blind little wife have been used since they joined Central Baptist Church about six years ago.

He and his dear little wife were never happier than when responding to a call for help. I remember that one of the last things he did was to take to the station a frail little woman, old and sick, who had come to Memphis especially for the prayers of the Noon Meeting.

The bereaved wife is meeting the situation in a brave, consecrated fashion, and is finding real comfort in seeking to help others.

CAUGHMAN

Mary Myrtle Caughman was born Dec. 15, 1900; died Feb. 28, 1926. She was the daughter of Thomas and Mattie Purvis; married to Worth Caughman on Dec. 18, 1921.

She professed faith and joined the church at Rockbluff in 1913. At the time of her death her membership

was at Burns. She was called to her father's home where they all were down with influenza. She took it one morning and died that night. To know Myrtle was to love her. She had many friends. She was a kind, loving wife, obedient to her parents, loved her church and pastor. She was buried at Rockbluff Church. I was assisted in the services by Bro. D. J. Miley, R. L. Wallace and Willie Meadows.

D. W. Moulder.

MRS. L. E. BOBO

Mrs. L. E. Bobo is dead.

A life spent in the service of The Christ, whose teachings she embodied in her daily living, was brought to a close this morning at 10:30 o'clock. Death came peacefully, quietly, as she slept.

No eulogy is necessary, no tribute of tongue or pen, nor marble monument is needed to proclaim to the world that her life was devoted to the services of others. She invested in humanity and today there are scores of boys and girls to whom she gave an education that are living memorials of her usefulness.

Mrs. Bobo was a Southern gentle woman. Simplicity was the keynote of her life. Quietly she went about "doing good;" modestly she gave of her talents and wealth. In speaking of her passing, a devoted friend remarked today: "The Baptist Church at Lyon is a memorial to her life; it was largely built through her benevolence and stands for the things she held dearest in life." She had been a loyal member of this church for 60 years.

After her husband's death 39 years ago, she actively engaged in the management of his planting interests and proved to be a splendid business woman. Later in life, she surrendered the management to her sons.

Mrs. Bobo was born in Coahoma County on August 31, 1848, and was the daughter of Eudora Killebrew and James Bobo. In 1866, she was married to Alex Bobo and to this union eleven children were born. Mr. Bobo passed away in December, 1887. Four children survive her: Mrs. A. J. Moseley, Barry and Charley Bobo, all of this vicinity, and Mrs. F. M. Boone of Lexington, Ky.

The funeral was held at 10 o'clock Tuesday morning at the family residence of Harry Bobo, at Lyon. Simple services were held, in keeping with the life of the deceased. The funeral was conducted by Rev. Scotchie McCall, her pastor at Lyon; Rev. M. G. Vick, her former pastor, and Rev. C. V. Crabb, Presbyterian minister of Clarksdale. Interment was made in the Grange cemetery.

The pallbearers were: E. L. Anderson, Albert Burbridge, Edwin Bramlett, Boyce Adams, E. J. Mullens, Jr., J. W. Caffey, Luther Thomas, Reuben Nelson, W. T. Gibson and Edward Stuart.—Clarksdale Register.

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TRIBUTE TO DR. S. L. MORRIS

Dr. S. L. Morris was our pastor at Scooba, Miss., for twelve months—progressive and loyal to every interest of the church and denomination. His sermons were of the finest and highest order, his theology was without flaw, in fact, no man ever came to this section who did a greater or more constructive work than Dr. Morris.

His work in the Association was most excellent—by common consent the works of this gifted man of God was a direct benefit to everyone, and to every important interest in the county. He is a staunch Baptist, standing four-square for the Baptist faith, yet generous to those of other faiths, and left us with as many friends in all denominations as any man who has ever left Scooba. I am the senior deacon in the church here, being a charter member in the organization of the same, and my opinion is the church was in better condition, having done far more constructive advancement than at any time in the history of its existence. All this having been accomplished during Bro. Morris' twelve months' pastorate here. Any church desiring a safe, capable, aggressive and consecrated pastor, one willing to follow the precepts and admonitions of a Godly man, would do well to consult Dr. and Mrs. S. L. Morris, if they can.

In Christian brotherly love,
S. C. Trammell.
Scooba, Miss., February, 1926.

JOTTINGS FROM LOUISVILLE, KENTUCKY

The week just closing, March 6th, brings to completion examinations for the third term of our session. Lecture was rendered by Bro. B. W. short breaths of the week, but everything is moving normally again, today, while the regular Missionary Day program is in session.

The Mississippi Group has had the privilege of meeting in New York Hall Chapel this session and with the piano, you know that we had more and better singing. Today the program was opened by singing "O, Zion, Haste." Devotional exercises was conducted by Mrs. W. W. Izard. John 9:4 was the Scripture reading, and some good remarks were made on the thought of Practical Daily Christian Activity. Bro. G. F. Winstead led in prayer.

A one number special musical selection was rendered by Bro. W. D. Hudson, Mrs. Hudson accompanying at the piano.

We had for consideration this morning Home Missions, and the program was conducted as a school. Brother Howard Spell acted as teacher, and made a good one. There were conducted classes in history and geography of the Home Mission work. Several interesting facts were brought out in class recitation. We will mention only a few, some of these you may already know and the others you will be glad to know.

The eighteen States that compose Southern Baptist Convention total 1,081,042 square miles; of this we

will consider some points as touch the rural section. Put these on your thinking list:

In the rural district there are—
85 per cent of the Sunday Schols.
61 per cent of the Sunday School enrollment.

65 per cent of the baptisms.
52 per cent of the B. Y. P. Us.
70 per cent of the W. M. Us.
37 per cent of membership supported the 75 Million Campaign.

All of the boys have signed up for rooms in the new buildings. The date of moving has not been announced. Somehow, as most always happens, rumors get out, and from that source we have heard about three different dates, running from the middle of March to the last of April. The workmen are doing their stuff, we are told, in rapid strides and long reaches.

The management of the Radio Studio of the Courier-Journal and Louisville Times, which has been broadcasting programs for the Seminary and W. M. U. Training School have made moves toward using a different date than has been used thus far, and should you tune in any time and find that the Seminary and Training School are on the air, you won't get a better program anywhere. Applaud cards have come in from the East, North and West to the Rocky Mountains, though none from beyond the Rockies, and very few from the South. We sometimes wonder if you get the program. WHAS broadcasts on a meter length of 400.

Number reporting to Missionary Group this morning from our regular number was low, there being only 19 out. Contributions by these to Designated objects \$23.00 and to budget objects \$28.25, at total of \$51.25 for February.

J. H. Gunn, Reporter.

RUMANIAN BAPTISTS Conditions That Cannot Be Accepted

Dr. J. H. Rushbrooke, European Commissioner for the Baptist World Alliance, informed the "Daily News" yesterday that he saw in London the Secretary-General of the Cultus Ministry of Rumania, and this official emphasized the point in the message from the "Daily News" Berlin correspondent that the Ministry does desire to give satisfaction to the Baptists.

"But the difficulty is this," explained Dr. Rushbrooke. "The draft law as it exists extends State recognition to a cultus only under certain definite conditions which Baptists cannot accept. These conditions include:

(1) That the chief officers of the cultus, although chosen by the members, must be appointed to their office by Royal decree and cannot otherwise function.

(2) It is provided that such a State-recognized cult is empowered to make use of the organs of the State—the police, etc.—to collect contributions from their members and to enforce its discipline.

(3) Further, it is entitled, if its resources are inadequate for religious purposes, to ask the State

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for subventions from public funds.

"The Baptists stand for the principle of separation of Church and State, and, therefore, desire complete autonomy in the appointment of their officers. Nor do they wish for the right to the 'secular arm'.

"If Baptists were not included as State-recognized bodies they would be left as a mere society to police regulation and interference.

"Their gatherings for worship, instead of being looked upon as divine services, would be considered as mere public meetings. Whenever in any district martial law prevailed, as lately was the case in Bessarabia, the Baptist worship would be shut down whilst the worship of the recognized confessions would be left alone."

The memorandum to which the "Daily News" Berlin correspondent refers, added Dr. Rushbrooke, suggested a middle way, viz., that the Baptists should be frankly recognized as a religious confession enjoying complete liberty, but not subject to the form of State control, nor endowed with the coercive powers of other recognized bodies.

Up to the present, the Parliamentary Commission shows no disposition to accept this, and Dr. Rushbrooke said he had heard that the proposal was definitely rejected by the Commission of the Senate.

DUCK HILL

The town of Duck Hill and surrounding community have been greatly blessed by the coming of our new pastor, Dr. Chas. A. Loveless. He is a stranger here, but has preached in Montgomery County before, and was one time pastor of old Providence Church, Grenada County. He is a silver tongued orator, and preaches with no uncertain sound. His messages are delivered with certitude. He is classed among those who do not hesitate to say: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth." He believes and preaches the supernatural Book of the Supernatural God; and to use his own phraseology, he is a Fundamentalist from the sole of his foot to the tip of the longest hair on top of his head. He makes the gospel ring with salvation by grace through faith in our Lord Jesus Christ. We are living in an age when it is necessary for our preachers—who know the truth—to let the world know where they stand on the vital doctrines of the Bible, and this Bro. Loveless does not fail to do. We are anticipating great spiritual

blessings under his pastoral care, and we ask our readers to pray with us and for us to that end.

—J. E. Heath,
Duck Hill, Miss.

LONGINGS

I have often had a foolish sort of notion

That I'd like to sail alone upon the ocean

If I had a motorboat or
Any other kind of floater
That would furnish me sufficient locomotion.

But I guess of mal de mar I'd get a potion

If the waves got rough and caused undue commotion;

Then I'd wish I were a voter
In Nevada or Dakoter,
So far inland that I'd never seen the otion.

Thus, I never set my foolish plan in motion,

And I quickly dropped my otion-going notion;

And it doesn't get my goat ter
Know no motorboat or floater
E'er will carry me upon the briny otion.

—Warren B. Jennings.

SMITH COUNTY

I spent most of the last week in February in Smith county with Rev. C. E. Crawford, the Bishop of Raleigh and the surrounding country. Brother Crawford has a field of several churches, making a total of about 1,100 members scattered over a large part of the county. Spoke four times while I was there and had a good time. Enjoyed making the acquaintance of Brethren Moulder, Thornton and a number of others, and renewing associations with Brother Hudson of Taylorsville. I was his mother's pastor while in Jackson, Tenn., and she is one of the saints of the Lord. The mother explains muh of the splendid work of the son.

I have been on no field since coming to the State where the pastor seemed to be doing more real hard work, and to have a better grasp of the situation than Brother Crawford. I think the brotherhood will hear more about him in the future.

E. K. Cox.

Pastor J. G. Lott, Water Valley, has been confined with influenza, but is reported as much improved and able to be at his work again.

(Continued from page 12)

all come to it eventually. Well, I cannot agree with her in all her conclusions, but there are a great many things of value to all of us in the little book. It is my purpose here to pass them on to the readers of the Record with the hope that they may find their way to that wider circle of those who may need them and be benefited by them.

I am not going to try to acknowledge the source of the ideas and quotations—she quotes freely from others—Suffice it to say that they are not mine, but I am attempting to make them mine.

The first thing of import that strikes us is that we are not, or should not be, the victims of our environment. We are to make our environment. If our circumstances be bad we can and should make them better for ourselves and others. "True happiness lies entirely in ourselves; not at all in our circumstances". And also this:

"The world, dear child, is as we take it,
And life, be sure, is what we make it".

It is not meant here that one's environment has not a great deal to do with his course of action, but it should not have a baneful effect on one's temperament. And truly one's temperament has a deal to do with his course of action in any given situation. Paul writes to the Romans, "Be not overcome of evil, but overcome evil with good." Man may, and veritably ought to live above his surroundings. The thing to do in the shadow, is to "turn on the light". "Turn the sunny side of things to the world". In other words, "smile, and the world smiles with you"—I do not agree with the rest of that familiar quotation, "Frown and you frown alone". For according to my observation and experience, if you frown and whine, others will come over and sit down beside you, and "jine ye". The principle in the latter case is as true as in the former.

The second lesson we learn is that "Whoever is capable of joy, may learn to maintain it". That is indeed a great lesson, and happy is he or she who learns it. It is the ability to maintain a joyous spirit in shadow as well as in sunshine; in sickness as well as in health; in adversity as well as in prosperity; in disappointment as well as in appointment; in the valley as well as on the uplands. Paul is an excellent example of this sort of thing. He says in his "pean of praise" (Philippians) with a note of bounding joy: "Not that I speak in respect of want: for I have learned in whatsoever state I am, to be content. I know how to be abased and I know how to abound; everywhere and in all things I am instructed (initiated into the secret) both to be full and to be hungry, both to abound and to suffer need". And then he exultantly exclaims, "I can do all things through Christ who strengtheneth me". And I have an idea that Paul had in mind primarily the matter of maintaining a joyful attitude in the midst of adverse circumstances. At least, the context indicates as much. Of course, to do this one would have to "see the good in every thing". "There is in this world infinitely more joy than pain to be shared, if you will take your share when it is offered", says Ruskin. A good rule is to "approve the things that are excellent", and not only to approve the things that are excellent, but to magnify the things that are excellent. Southy speaks of the Spaniard who always put on his spectacles when about to eat cherries. The fact is, he liked cherries very much and enhanced their value to himself by looking at them through his glasses which magnified them in size. Like the boy who wished his neck were as long as a camel's, and that he might taste his ice cream all the way down. A forced smile in any situation or circumstance, is a good tonic to one's self as well as to the other fellow. "You will find that half the battle

is gained if you never allow yourself to say anything gloomy. If you habitually try to pack your troubles out of other people's sight, you will be in a fair way to forget them yourself". The doughboy in the World War got a great deal of comfort on the forced marches by singing, "There's no use of worrying, It never was worth while. So, pack up your troubles in your old kit bag, and Smile, Smile, Smile". And the man who wrote that song was a benefactor, and contributed largely to the winning of the War. The same is true if one's daily struggles. "One cannot wear smiles habitually on his face alone; they will win their persuasive way deeper and deeper within until the very soul smiles also". And as long as one's soul is smiling he is dauntless and is a conscious victor. Edward Everett Hale advises, "Never bear more than one kind of trouble at once. Some people bear three kinds—all they have had, all they have now, and all they expect to have". And consequently there is no room

for smiles, the tabernacle they live in is so filled with troubles from garret to cellar! The troubles of the past are to be dropped—left behind—and those of the future let alone. Nine-tenths of them are fakes anyway. So, "Build a little fence of trust

Around Today;
Fill the space with loving work,
And therein stay.
Look not through its sheltering bars
Upon Tomorrow;
God will help thee bear what comes
Of joy or sorrow".

In conclusion, "No life is successful until it is radiant". And, "No one is living aright unless he so lives that whoever meets him away more confident and joyous for the contact". "Them's my sentiments", personally, and through all this new experience we are trying, and with some degree of success, to "maintain a joyous spirit". Like Paul we can say, "We can do all things through Christ who strengtheneth us".

Cheerfully, —J. L. Boyd,
Rochester, Minnesota.

HOW TO GET TO LAUREL

For the information of those who will attend the Convention of the Woman's Missionary Union at Laurel, Miss., April 6, we show below the arriving time at Laurel of Gulf, Mobile & Northern trains, and the connections made at Junctions.

TRAIN No. 1	TRAIN No. 5
SLEEPING CAR SERVICE	
Lv. Jackson, Tenn. 6:15 PM	Lv. Jackson, Tenn. 6:15 AM
Ar. Middleton, Tenn. 7:39 PM	Ar. Middleton, Tenn. 7:53 AM
Receives Passengers here from East bound So. Ry. Train No. 12 arriving at Middleton 7:08 PM.	Receives Passengers here from West bound So. Ry. Train No. 11, arriving here 7:53 AM and So. Ry. train No. 25 arriving here 5:13 AM.
Ar. New Albany, Miss. 9:10 PM	Ar. New Albany, Miss. 9:30 AM
Receives Passengers here from South bound Frisco Train No. 923 arriving at New Albany 8:23 PM.	Receives Passengers here from Frisco Northbound train No. 108 Ar. 5:02 AM train No. 924 Ar. 5:55 AM train No. 921 Ar. 9:25 AM train No. 107 Ar. 12:02 AM
Ar. Houston, Miss. 10:52 PM	Ar. Houston, Miss. 11:22 AM
Receives Passengers from Eastbound M. & O. train No. 84, Ar. 3:28 PM and M. & O. Westbound train No. 83 Ar. 1:45 PM	Receives Passengers from M. & O. westbound train No. 81 Ar. 7:32 AM and M. & O. eastbound train No. 82 Ar. 9:05 AM.
Ar. Mathiston, Miss. 11:54 PM	Ar. Mathiston, Miss. 12:24 PM
Receives Passengers from eastbound C. & G. train No. 10 Ar. at Mathiston 5:23 PM. Westbound train No. 11 Ar. here 2:09 PM	Receives Passengers from C. & G. train No. 9 westbound Ar. 9:14 AM and C. & G. train No. 12 arriving here 12:04 PM.
Ar. Ackerman, Miss. 12:35 AM	Ar. Ackerman, Miss. 1:08 PM
Receives Passengers from IC train No. 235 Westbound Ar. 4:58 PM	Receives Passengers from IC westbound train No. 233 Ar. here 10:42 AM and IC train No. 234 arriving 9:16 AM.
Ar. Newton, Miss. 3:39 AM	Ar. Newton, Miss. 4:32 PM
Receives Passengers from eastbound A. & V. No. 6 Ar. 8:25 PM and eastbound A. & V. No. 12 Ar. 5:15 PM	Receives Passengers from A. & V. westbound train No. 11 Ar. 12:57 PM and A. & V. westbound train No. 3 Ar. 4:40 PM and A. & V. eastbound tr. No. 4 Ar. 10:30 AM.
Ar. Laurel, Miss. 5:25 AM	Ar. Laurel, Miss. 6:40 PM

Train No. 5 leaving Jackson, Tenn., Monday April 5 will carry extra coach and Train No. 1 leaving Jackson, Tenn., Monday April 5, will carry extra sleeping car for the accommodations of the delegates.

Any further information may be obtained by writing or wiring G. M. White, General Passenger Agent, Gulf, Mobile & Northern Railroad, Mobile, Alabama.

Mississippi Woman's College

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